

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVI

JACKSON, MISS., September 13, 1934

NEW SERIES
VOLUME XXXVI, No. 37

From Far and Near

Editor Gwaltney of the Alabama Baptist recently assisted in a meeting at Haleyville, Ala. There were 30 additions.

Associations meeting next week are Jasper County at Eden church, Sept. 18; Lebanon Association at Zion Hill near Hattiesburg, Sept. 18-19; Tate County Association with Evansville church, Sept. 20-21.

R. A. Cosey becomes president of Natchez College, a school for colored boys and girls. He has been Executive Secretary of the General Convention and is one of the most active and well known among the Negro preachers in Mississippi.

Rev. J. B. Lawrence was with Pastor A. B. Polsgrove in a meeting at Charleston which closed Wednesday night. Before the meeting closed we heard there were 25 or more additions to the church. The preaching also edified the church members. Our people are glad to have Dr. Lawrence back for ten days in the state. Pastor Polsgrove is happy in the progress in his work.

Announcement was made in last week's issue of the Record concerning the death of Rev. D. J. Miley. We believe that he was a truly great man according to God's standard of greatness. He had the primal and essential virtues of the Christian religion. He did justly, loved mercy and walked humbly before God. He had none of the self-assertion characteristic of our age. He sought not honors from men. He loved God and sought to serve him faithfully. He loved his fellowmen and spent his life ministering to them. He was a good minister of Jesus Christ. His sermons were full of the meat of the gospel. His life and ministry were a benediction. He was endowed with fine common sense, and used his gifts admirably in serving God and his generation. The Father's blessing abide on those whom he loved.

You have heard of the man who shot at a rooster and killed a hen. Or if you have forgotten your childhood rhyme you remember that man proposes and the Lord disposes. That's what happened to us. Starting to Lafayette County Association we reached the Yalobusha Association. Some one said that the brethren in Lafayette heard we were coming and called it off. But Dr. Purser phoned us that on account of the big rain the night before, the muddy road to the church and the distance from the highway, the meeting was postponed. So we went with brother Metts over to Charleston to hear Dr. Lawrence preach in the meeting. Again being misinformed as to the hour we got there after the service was over. But we had a good time with a bunch of preachers and some of their wives. It was a great privilege to be in the home of brother J. R. G. Hewlett and wife for dinner, along with Dr. Lawrence, brother Metts and Pastor Polsgrove and wife. Sister Hewlett knows what preachers like. And back to Water Valley to be taken care of most kindly and hospitably by brother Metts and his wife (and the children) for the night. We were not surprised to hear a member of the church there say, "We have the best pastor in the world."

Pastor M. O. Patterson reports the best meeting at Walnut Grove the church has had in many years. Dr. B. H. Lovelace of Clinton preached. There were fifteen added to the church by baptism.

The Southwest Mississippi Baptist Pastors' Conference resumes meetings Sept. 10 at McComb. On the program are J. A. Bryant, P. S. Rogers, Mark Lowry, J. B. Quin, Jos. Canzoneri, T. W. Talkington, Van Walker, A. F. Crittendon and J. W. Mayfield.

Without a revival or evangelistic meeting of any kind, 346 persons have been added to the membership of the First Baptist Church of Baton Rouge, La., during the year that Dr. J. Norris Palmer has served as pastor. 119 of these were received for baptism. Total membership of the church is now 2,701.

I. T. Henderson, father of Dr. Chas. S. Henderson, passed away September 5, at Calhoun, Ga. Mr. Henderson was in his 90th year and had been in failing health for several months. It was his request that his son, Dr. Chas. S. Henderson, who is pastor of Immanuel Baptist Church, Nashville, Tenn., conduct his funeral. He was a Confederate soldier, joining at the age of fifteen years. He spent the past 45 years in Gordon County, Georgia.

Wednesday night found the editor at Holly Springs. Early Thursday we were in touch with Pastor R. A. Morris, who agreed to pilot us to the Marshall County Association, which met with Alexandria church at Slayden a few miles only from the Tennessee line. Here is a good Agricultural High School with the Baptist church located and doing business under Pastor J. L. Courson hard by. Brother Morris is again honored as moderator, and Bro. Boyd Watkins as clerk and brother C. D. Collins as treasurer. The moderator conducted a brief devotional service, appointed a committee on order of business and one on nomination. The letters were read, there being only a little above a dozen of them. The pastor welcomed everybody, visitors were recognized and business begun. Knowing that the editor could be here only a short time, the brethren put publications first. The report was read by brother W. B. May and he insisted that the editor should start the works. And as Paul said (Gal. 2:10) "The same which I also was forward to do." Some "penitents" came to us at the noon hour and subscribed for the Record. This association like Tippah the day before was highly favored in having present one of our missionaries, Miss Pearl Caldwell from Pingtu, China. She has been for several years in China and for the past few years has been witness to and participant in the great revival which has been sweeping over Northern China. She told the people about this and made some at least long to witness a similar awakening in our own churches and around the world. Miss Caldwell has recently returned for her year's furlough in the homeland and will do good work rehearsing all that the Lord has done among the gentiles. The people fared well at the noon hour. It was not our privilege to remain for the afternoon service. The brethren were happy to have with them brother J. P. Horton who was for many years a member of this body, but now pastor at Collierville, Tenn., just over the line.

Evangeline Booth becomes head of the Salvation Army, making her home in New York City.

Rev. W. W. Hamilton, Jr., pastor Napoleon Ave. Church of New Orleans, preached recently for Lowrey Memorial Church, Blue Mountain.

Mrs. Geo. W. Greene, missionary to China, died recently in line of duty. She was a native of North Carolina.

Drunken drivers of automobiles since the repeal of prohibition, kill more people in one year than were killed by law enforcement officers in all the years of prohibition.

Dr. C. R. Pittard of North Carolina assisted in a meeting in Macedonia, Union County, Miss., recently, in which 29 were added to the church, 19 by baptism.

Our good friend Joe Dale is back at work after a very serious operation in New Orleans. The people at Monticello and elsewhere were praying for him and the Lord heard.

At Clinton last Sunday the Freshmen who have come for matriculation were given reserved seats and the morning service was principally in their interest. There were 44 additions to the church during the day, two of them by baptism.

In September the former students of the Louisville Seminary are asked to make an offering commemorating the seventy-first birthday of Pres. J. R. Sampey. Part of the offering goes to him and part to the endowment of the Old Testament Chair in the Seminary.

The First Baptist Church, Biloxi, received 5 new members yesterday, all of whom were adults. Three joined by letter and two by experience and baptism. The pastor is to begin a revival meeting next Sunday with the pastor and church at Caesar.—G. C. Hodge.

It is hoped that good will come of the Senate's investigation into the activities of the munition makers and the submarine manufacturers. It is certain that greed and graft are rampant, and it appears that graft is a common business among South American officials. The fear now is that the manufacturers in this country may have sufficient political influence to put a quietus on the investigation.

Do we feel "chesty"? This is from the Baptist Courier of South Carolina, Dr. Z. T. Cody editor. We have it in our hearts to say a word of appreciation of our high esteem of Dr. Cody. No editor, nor anybody else is held in higher honor than he among Southern Baptists. Thanks for his kind words. Here is his paragraph:

On Saturday of last week the White brothers came in to see us. Mr. George P. White, who at one time lived in South Carolina but who is now pastor of the First Baptist Church of Hazlehurst, Miss., and Mr. L. B. White, of Travelers Rest, S. C., are the brothers we refer to. We were especially glad to see them. It had been a good while since we had seen the Mississippi brother, but we were not surprised to find out that he wanted to see the Mississippi paper, The Baptist Record of Jackson, Miss. Wherever you find a South Carolinian, whether an exile or not, he stands by his denominational paper, and White of Hazlehurst has a fine paper to stand by, for Southern Baptists have not a better paper than the one edited by Dr. P. I. Lipsey of Jackson, Miss.

Sparks and Splinters

Dr. Warren L. Steeves, pastor of Walnut St. Baptist Church, Waterloo, Iowa, will conduct a two weeks' Bible Conference and evangelistic campaign in the West End Baptist Church, of which Dr. Neil Herman is pastor, Halifax, Nova Scotia, Canada, beginning September 17.

Rev. Theodore Whitfield, recently of Missouri, has been called to the church at Pocahontas for one Sunday in the month. He is open for three other Sundays. Brother Whitfield once served the First Church at McComb and also the church at Gulfport.

This week in a meeting at Calvary Church 4 miles north of New Augusta in Perry County. Started off with a fine crowd. Good interest. Doing my own preaching. Pray that we may have a great meeting. Yours in the service of the Master, and the furtherance of His Kingdom.—Luther K. Turner.

The Spring Hill Baptist Church in Simpson County recently closed a good meeting. The pastor, brother Hughes, was unwell and could attend but few of the services. Brother Upton preached till the writer reached them Monday night. The services were well attended and several united with the church for baptism. This was the third meeting for the writer to preach for this church.—B. E. Phillips.

I recently conducted an eight-day meeting for Zion Hill church in Amite County. The large attendance steadily increased. Many read their Bibles daily. Seven additions to the church—six by baptism. Amite River is a small church that I serve one afternoon per month. Due to illness, the pastor could not attend the meeting. Dr. F. K. Horton of Liberty brought the messages. According to reports the preaching was splendid, the spirit of the meeting fine, and two for baptism.—S. G. Pope.

Just closed a good meeting for the Holcomb Baptist Church. Fine attendance and good interest from the first service. The church seems to be much revived spiritually and the community in fine spirit. The visible results: seven additions by experience and one by letter. Preaching done by the writer who preaches for them one Sunday afternoon each month.—Jno. H. Hooks.

...We are in a splendid meeting in the oil fields of Texas. The attendance on each evening service will average 1,000. Fifty professed faith in Christ the first week.—R. A. Walker, Gulfport, Miss.

Have just returned from a two weeks' meeting in the city of Memphis, Tenn. Our revival was with the Malcomb Avenue Baptist Church, located in East Memphis, their pastor, Rev. M. A. Younger, is one of the best pastors and preachers in the State of Tennessee and take it from me he is being used of God in a great way as pastor of the fine city church. We pray for His blessings ever to be on him. The church was helped in every department, and God gave us thirty-three new members, twenty-eight of this number came by faith. This was my eighth revival in Memphis. Yours for His glory.—W. E. Farr.

The outlook is favorable for trouble in the industrial field. Textile workers have voted to strike. The vote was not unanimous, but the leaders called for the strike to begin last Saturday night. How far it will be effective or how long it will last nobody knows. An effort was made at mediation but the manufacturers refused to confer. The strikers were probably encouraged to walk out because of assurance from the government that they would be fed. There is not enough money in the workers' treasury to feed the people for a week. This strike among textile workers is certain to affect seriously other industries. The merits of the case are not known to the general public. But merits or demerits, there's trouble ahead, unless the govern-

ment steps in with some plan for a solution, and none seems in sight at this writing. The Lord give wisdom and help us all to seek the good of others.

Anybody wishing to rent a gospel tent for September, write R. A. Walker, 808 Woodward Ave., Gulfport.

Editor S. M. Brown says he once asked Dr. Broadus to mention in a few words what he considered to be the distinctive principle of Baptists. The answer was: "Strict obedience to the obvious teaching of the Scriptures." That suits us.

I closed a good meeting Sunday night at Mt. Olive church, Simpson County. Ten additions. The last week in July I was at Thrasher five days and had nine additions. Was with the Candler church five days first week in August, with one addition. All the meetings have been largely attended and apparently the churches greatly uplifted.—J. D. Thompson.

PASTORAL CHANGES: S. S. Hill goes from Bainbridge Street Church, Richmond, Va., to Deer Park Church, Louisville, Ky., succeeding L. O. Leavell who went to Gadsden, Ala.; H. E. McKinley goes from Morristown, Tenn., to Shepherdsville, Ky.; Pastor Pate resigns at Many, La., effective this fall; J. H. Brooks has just located at Rochelle, La.; A. E. Prince begins work as pastor of Pineville, La., Sept. 1; G. W. Metcalf goes from Cooper to Mexia, Texas; T. W. Croxton of Bible Department, Ouachita College, becomes pastor at Monticello, Ark.

"Japanese Boys and Girls" is a booklet by Miss Inabelle G. Coleman of the Foreign Mission Board, supplementing the book by Dorothy McConnell, Friends In Nippon and adopting for study by Juniors in our Southern Baptist Churches. It is intended to help those in charge of these young people to direct in the most helpful way their study of and interest in mission work in Japan. It points the way to a wealth of material for study. It is not a book for children but for those who have children in charge. It ought to find a place in our plans of work for juniors. It is published by the Sunday School Board. Price 10c. Write the Baptist Book Store.

"Cheque Book on the Bank of Faith" is an old book issued in new form by the Sunday School Board at \$1.00. A previous generation found this book exceedingly helpful and it is just as good today as ever. As is well known it is by C. H. Spurgeon who takes more than 350 promises in the Bible and gives to each an interpretation and application. It is done with Spurgeon's well known spiritual insight, and gives for every day in the year a promise which may be drawn upon in God's bank for present day needs. There could hardly be a better suggestion for daily devotional use. At the end of the book is an index to every passage used. The Sunday School Board has issued the book in the likeness of a cheque book which carries out the idea of the author. Order from The Baptist Book Store.

Ocean Springs, Miss.—Sunday, Sept. 2, was a good day for the Fort Bayou church. The morning congregation was fine for that membership and community. Helpful service, and the observance of the Lord's Supper at its close. At the evening service, after a splendid B. T. U. program, the pastor had a fine hearing from a congregation that almost filled the church house. Some twenty-five were present at the B. T. U. service, and 41 were in the teaching service in the morning. Officers and teachers were elected for each department of work for the new year which begins on the first of October. The church, by a unanimous vote, went from a once a month service to a full day on the first Sunday in each month. The Every Member Canvass is being put on to provide for the local and larger work of the Kingdom. Ninety-seven were present in the Sunday school at Ocean Springs. Yours sincerely, J. E. Barnes.

We are promised a statement from Dr. Maddry soon with reference to the work of Dr. Everett Gill in Europe.

RENEW YOUR SUBSCRIPTION TO THE "BAPTIST RECORD"

(From Brookhaven Bulletin)

Some reasons why the Baptist Record should be read in every Baptist home:

1. Every Christian home needs at least one good religious periodical.
2. It carries denominational and general religious news, and other news that has a religious aspect.
3. It presents denominational plans and programs.
4. It carries articles fresh from the pens of the best Christian writers of the day.
5. It presents the Scriptural position on present day social and political issues, a policy which is almost entirely absent in the secular press, and takes a stand for righteousness such as few secular periodicals care or dare to take. Christians need this to keep their thinking straight.
6. It is so economically priced that any home which wants to can afford it. It is a 16 page weekly for \$1.50 per year, or less than 3c per week.

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Though not of our planning, it was predestinated before the foundation of the world that we should attend the meeting of the Yalobusha Association at Pilgrims Rest church. The further you get from the railroad the more Baptists you will find at an association. Up hill and down dell, around and around we went, forests to right of us, forests to left of us, taking first the right fork of the road and then the left until we saw the cars and the people gathered around the church house. Brother G. E. Denley was already "moderating" when we got there and he kept on. They are not "hoss traders" up there for all officers were continued, T. T. Gooch as clerk for the fourteenth year, and C. W. Williams treasurer, re-elected in his absence. And they had "visitors" who were courteously introduced and welcomed. Here was brother Bruner from Calhoun, God bless him, deservedly loved and honored; and brother Murfree, Calhoun's moderator. Business was brisk after the devotional by brother Denley. Sellers Denley sent his report on S. S. and B. T. U. which was read by Geo. Edw. Denley, which was also discussed by brother Cofer lawyer from Water Valley and Pastor Metts. These brethren were good to the editor who was given an early half hour in which to talk Record. The sermon was by brother Paige of Oakland and highly commended. The theme was "Paul's Great Aim in Life" ("This one thing I do"). Pastor Shepherd was right when he said ample provision had been made for people at the table under the trees. Somebody must have grown in grease out there. In the afternoon there was good discussion of temperance, and of Christian Education. Dr. J. B. Lawrence came over from Charleston where he was in a meeting and made an informing speech on Home Missions. He started with "Behold I have set before you a door open," and talked about the many open doors for mission work in Southern Baptist territory. The association was looking forward to a second day's session but as this scribe had a long way to travel he couldn't stay.

Following are some of the things that are to be discussed in the Harrison County Baptist Association, First Baptist Church, Gulfport, Sept. 27, 28, 1934: "Missions—State, Home and Foreign"; "Our Cooperative Program"; "Mississippi Baptist Home for Children"; "The Ministry of Healing"; "The Why and How of Woman's Missionary Union"; "Associational Sunday School Work"; "Standardizing the Baptist Training Union"; "Christian Education: Who Needs it, and Where Secured"; "Alcohol: It's Effect on the Human Race, and the Most Effective Method of Controlling It"; "The State of Religion In Our Churches"; "Literature That Should Be In Every Baptist Home." Program Committee, G. C. Hodge and E. S. Flynt.

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News and Truths About Our Home Mission Work

J. B. LAWRENCE, Executive Secretary-Treasurer, Home Mission Board

THE INDIAN DEPARTMENT INTERFERING WITH OUR MISSION WORK

Many strange things are taking place in the United States today, but none of them are more strange and more revolutionary than the attitude of Mr. John Collier, United States Commissioner of Indian Affairs, towards mission work among the Indians.

The new regulations promoted by Mr. Collier on "Indian Religious Freedom and Indian Culture" governing mission work in all the government schools and on all the government reservations throw grave barriers in the way of the missionaries who preach the Gospel of Christ to the Indians, but opens wide the door to the return of the ancient native religious practices. In fact, these pagan religious practices of the Indians are encouraged and the Indian is urged to go back to them as the faith of his fathers.

In order that the reader may know the attitude taken by Mr. Collier on the question of religion,—and Mr. Collier thinks that "religion" is synonymous with Christianity,—I quote from a speech which he made to the students of Bacone College recently.

"What I want to make clear to you is that in an Indian group like Zuni Pueblo, Santa Domingo Pueblo, Taos, or Tesuque, or Zia, the (religious) art life is everybody's life. No art-form or striving exists for itself alone. Painting, pottery, weaving, music, dance, poetry, drama, are each and all, in their main intent, vehicles of the tribal will that the past shall be incarnate in living men, and that living men shall deepen and regulate their lives through entering into the dominions and powers of the old, and that the earth itself, and the gods, shall receive back from man the gift of life, and that the human race shall be faithful to its own; and "its own," the racial own, is more than the man of this passing hour, and he, through entering into his racial own, becomes more than a personal man. Stated otherwise, these tribes believe that the earth is alive, the cosmos is alive, and man, both in solitude and in tribal ritual, draws upon the cosmos and yields back that which the cosmos requires for its own life or fulfillment. And the momentous event, as these tribes conceive it, is a twofold one: that through ritual art, whether or not accompanied by personal exaltation or ecstasy, the race soul or world soul shall be provided with its continuing human vehicles; and then, that by an enlargement of consciousness, achieved through ritual art and through discipline, through sustained inner expectancy and through self-suggestion, the individual shall fix his own destiny and shall establish his relationship, indestructible, thenceforward, with the world-will and world-might. They do achieve the enlargement of consciousness."

In this statement Mr. Collier places the ancient pagan religions of the Indians on an equality with the religion of Christ and urges these Indian students as a patriotic duty to return to their ancient religion.

II.

It is evident that Mr. Collier holds to this view from a statement which he makes on the subject, "Are Indian Religions Actually Religious?" "I suggest," says he, "that the following elements are found in all developed, institutionalized religions, and that they are implicit in the individual, original religious experience: There is an emotional mystical belief or experience of union with a purposeful being greater than oneself.

"There is a moral affirmation of accepting the will of this larger being and uniting one's personal forces with this larger will.

"There is a code of conduct, felt as moral and involved with the conscience.

"And almost universally, though with varying complexity, there are disciplines aimed toward the purification or enlargement of consciousness, and toward communion with the larger power.

"All the above elements were fully present in the native Indian religions as they existed in the early days of white contact. All of them are fully present in those native Indian religions which still go on as parts of the tribal organizations which the government did not succeed in destroying."

III.

The first order on "Indian Religious Freedom and Indian Culture" was issued on January 3, 1934. This order, signed by Mr. Collier as Indian Commissioner and Mr. Harold L. Eckes, Secretary of the Interior, is summed up in one paragraph as follows: "The fullest constitutional liberty in all matters affecting religion, conscience and culture is insisted on for all Indians. In addition, an affirmative, appreciative attitude toward Indian cultural value is desired in the Indian service."

On January 15, 1934, the general order was given particular application to the religious training of Indian children in the government schools. This regulation, which had been found acceptable by the Catholic and Protestant Home Mission Boards (I do not know who he refers to when he speaks of "Protestant Home Mission Boards," but I do know that no inkling of such a ruling was given to the Home Mission Board of the Southern Baptist Convention, J. B. L.), is summed up in the following paragraph: "Any denomination or missionary, including any representative of a native Indian religion, may be granted as a privilege the use of rooms and other conveniences in the buildings or premises of boarding schools, on condition that there are pupils who, by parental choice or by personal choice if the pupil is eighteen years of age or older, request the services of such missionary or denomination."

The regulation forbids the use of religious compulsion upon the children; it forbids proselytizing; and it forbids compelling government employees to teach in Sunday Schools.

This order will limit the missionary activities of the missionaries in the government schools exclusively to the children of parents who are already Christians or else who are friendly to Christianity to request the services of the missionary. It is to be noticed that the order distinctly prohibits proselytizing. The missionaries of the Home Mission Board are messengers of Christ, preaching the Gospel of Salvation and their specific task and duty is to win converts to Christ. They are working under the instructions of the Home Mission Board, which Board has defined missions to be primarily and fundamentally the "making and baptizing of disciples." This is what Mr. Collier calls proselytizing and therefore it is prohibited.

IV.

There are at least two ancient religious practices of the Indians which will survive. One is the "Ghost Dance" and the other is the "Peyote Church." These practices have been very harmful to the Indians and have done as much as anything else to hinder their cultural and educational progress as well as to keep them from becoming Christians. Mr. Collier seems to defend these practices and urges the Indians to return to them. If one will read "People of the Jesus Way," by Dr. J. W. Beagle, he will find a discussion of the harmful effects upon the Indian of these practices. It would be disastrous for the United States Government through its Indian

Department to prevent the evangelization of the Indians and by its favorable emphasis to allow and encourage them to return to their ancient religions.

We bring this matter to the attention of our Baptist people and call upon them to pray for our Indian work. Southern Baptists have been in the Indian mission work longer than in any other work at home or abroad. We have more missionaries now to the Indians than we have ever had at any time before. Shall our work be hindered, if not destroyed, by a government official who does not know the difference between Christ and Buddha?

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THE BAPTISTS IN BERLIN

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Free speech had been guaranteed to the Baptists before they decided to carry out the plan of having the meeting of their World Congress in Berlin. The promise was faithfully fulfilled, and the visiting delegates took full advantage of it—not, in so far as one may judge from the press reports, in any spirit of bravado or with any desire to show discourtesy to their hosts, but to bear witness to the traditional Baptist devotion to the freedom of the church. They listened to Dr. Mueller's exposition of Luther's desire for "a unified and establish Protestant church for the whole reich with a hierarchy of bishops headed by a primate" and his assertion that Germany's internal troubles, including presumably its religious difficulties, were no concern of outsiders, and to an anti-semitic Nazi Baptist's explanation that, while all races are equal in the sight of God, a government has to protect itself from a race that is "destructive by nature." Then it passed resolutions, as pointed and specific as though they had been formulated in Providence or Louisville, denouncing discrimination against the Jews, and denying the right of the state to interfere in the government of the church, and demanding the universal abrogation of war and the substitution of a commonwealth of nations for unrestrained nationalistic ambition. It was wholesome doctrine, which must have been heard gladly by a good many Germans who could not safely have uttered it themselves. Press reports state that the German papers printed only those speeches and parts of resolutions which were favorable to the government's policies.—Christian Century.

—BR—

H. N. Sherwood of Louisville succeeds H. E. Watters as President of Georgetown College.

Rev. H. L. Byrd was with Bro. C. C. Carraway in a meeting at Louise for ten days. They had no organization and no church house. It was cotton picking time, but the Lord was with them. A church of sixteen members was organized and five were received for baptism. On last Sunday they were together at Goodin Lake church where Pastor Carraway recently conducted a meeting. There were said to be about 400 people present and fourteen were baptized as a result of the recent meeting.

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AS A BYRD FLIES

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Last Sunday (September 2nd) we had brother J. E. Byrd with us at First Church, Laurel. He brought us a real message, and laid the responsibility of our denomination upon the hearts of our people. His presence and his message are a benediction to any pastor and church. He is working at the right end of our financial difficulties "Seeking you and not yours." Our church will respond. Our debts must be paid, our credit must be maintained, our faith must be increased and our hope for a better brighter day must be kept alive. When Jesus said "Occupy 'till I come," he did not mean that we were to take possession of the world, but that we should radiate his power and spirit in the world. I wish that Bro. Byrd could get into every church in Mississippi.

Fraternally,

L. G. Gates.

Editorials

ONE POINT STANDARD FOR MEMBERSHIP

We are having some discussion among brethren as to the matter of standardization in our religious organizations, particularly in Sunday schools and in the B. T. U. Of course the making of standards, the setting of goals and the giving of awards is not a new thing. The first Sunday schools we remember, and that was a good while ago, had a certain kind of card, a little ticket with a verse of scripture on it, as a sort of award of merit handed out to each child every Sunday. If he got one of these every week in a month, another kind of ticket was given him; and if he had one for every Sunday in the year a quite ornamental card was his reward. We have elaborated on that a good deal, until we include with "attendance," a good many other "points" more or less esteemed. So we have six point records and eight point records and red seals and blue seals and gold seals, till we have quite a zoological collection.

In our judgment these can be used to good purpose or they can be abused with bad effect. In one Sunday school a lady told me she feared the system was making confirmed liars of her girls. Certainly we need caution, safeguards and some admonition to go along with all this. There may be fudging or chiseling in Sunday school as well as in business. And certainly these man-made helps should never be allowed to be more than subsidiary and auxiliary to spiritual objectives.

And now if you have started with us in this discussion, let us go on together. For we can find some mighty good things in the Bible as to this matter of standardization. There may be steps leading up to the standard, and signs along the way to direct the climber up the heights (and we will probably notice them later), but there is just one goal or standard which is to be our real and final objective. Jesus said, "Ye therefore shall be perfect, as your heavenly Father is perfect."

Here is not simply an absolute ideal but a concrete embodiment and example for us. That is we are told not merely to have an ideal toward which to strive, but this ideal is placed before us in the revelation of a personal being, an actual character with definite attributes and concrete conduct. Jesus goes further than the law of Moses in this matter, as Moses had gone further than any other religious teacher in the world. Moses had spoken for God in saying, "Ye shall be holy, for I the Lord your God am holy." Further in two ways. Moses made the holiness of God a reason for our being holy. Jesus made the perfection of God more than a reason or an argument, he made it our example. Again to be perfect is more than to be holy. Perfection embraces holiness and love and all other attributes of God.

But we are here discussing standards. There is but one standard for Christian life, and that is the character of God. When God "made man in His own image," he made it possible for man to become like God in all his character and being. Adam in the Gospel of Luke is called "the son of God." This is confirmation of the word in Genesis that he was made in the image and likeness of God. Paul says the "new man (new Adam) hath been created after God (after the likeness of God) in righteousness and holiness of truth," Eph. 4:24. Peter says we have been made partakers of the divine nature, 2 P. 1:4.

To be sure we are made acquainted with the nature of God by the revelation of Him in the person of Jesus Christ. He is the fulness of Him that filleth all in all. In Him is all the fulness of the godhead in bodily, visible form. He and the Father are one. To see Him is to see the Father. The light of the knowledge of the glory of God is in the face (person) of Jesus Christ, 2 Cor. 4:6. He came to reveal God and to

make it possible for us to become like Him. To be godly is to be god-like. To be a Christian is the way to become like Christ, like God, to have His image restored in us. The object in becoming a Christian is to become like Christ. That is the goal of the Christian life.

That is the burden of Paul's desire expressed in the third chapter of Philippians, "to gain Christ, to be found in Him," to have his righteousness imparted to us. To have God's righteousness in fact as well as by imputation is the whole of the Christian's aim, desire, longing and effort. This is shown in Paul's saying he had "not yet obtained," "not yet made perfect." He still strives to lay hold on that for which the Lord had laid hold on him.

We must keep this goal, this standard before us. Anything short of this is inadequate. Anything which becomes a substitute for this or does not help in the attainment of this is to be thrust aside. He has predestinated us to be conformed to the image of His Son, Rom. 8:29. "As for me, I shall behold thy face in righteousness. I shall be satisfied, when I awake with thy likeness," Ps. 17:15.

—BR—

THE FIVE POINT STANDARD

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In the Sermon on the Mount Jesus did set up a one point standard, Godlikeness. But he also gave five points of approach to it. Perhaps we could not say five steps of approach but five indices along the way, that we may know whether or not we are on the right road. Righteousness is the big word in the Bible. Righteousness is revelation of the nature of God and in us is conformity to it. Righteousness is one of the key words in the Sermon on the Mount. "His Righteousness and His Kingdom" will include everything taught in it. Wherever His righteousness is there is His kingdom and His likeness.

And while Jesus climaxes His teaching about righteousness with "Ye shall be perfect as your heavenly Father is perfect." He leads up to this with a five point standard. You may say these are simply selected examples of things to be observed. Even so, it is well to notice the five which He selected as significant and important.

In each case He starts with some rule from the Old Testament, or with some interpretation or misinterpretation of a command, and in each case raises the standard higher for those who accept Him as Leader and Lord. The first deals with the prohibition of murder the Christian interpretation of the prohibition. This forbids the anger which would lead to murder; forbids the expression of anger in contemptuous words, such as *raca*, or fool. One who in anger so denounces another will feel the flush from the furnace fire of hell upon his face. This is the danger signal which the angel of mercy would lift as a red lantern before our eyes. So important is this that Jesus would stop us at the very altar of worship and send us to the one who has aught against us, to be reconciled before we approach the place of worship. Prudence bids us make terms with our adversary, and do it quickly before the case has gotten out of our hands and we suffer irreparable injury. Can we pass this point in the standard of excellence?

Next Jesus points out the Christian requirement of social purity. The law condemns adultery. But the gospel condemns the lustful look, the cherishing of desire in the mind and heart. And so important is this that Jesus compares it to amputating a hand or extracting an eye where necessary to save life, or save the soul from hell. There must be no juggling of this question by the divorce rout, no covering up the trail of lust by resort to Reno, nor a ninety day residence in Arkansas. Adultery may be legalized at Hollywood by court procedure, but will never be justified before God. Incompatibility of temper and mental cruelty and all that ilk are inventions of the devil to salve the shame of lust. There are some church members that haven't attained the second point in the standard.

"Again ye have heard it said, Thou shalt not

forswear thyself but shalt perform unto the Lord thine oaths." The courts proscribe perjury. The churches forbid lying. A man who is kept from lying only by an oath, is not truthful at heart. It ought not to be necessary for anybody to take an oath. It is not for an honest man. Lying is the commonest sin, and is the most character destroying of all sins. And every man must be on his guard if he expects to make this point in the standard. Jesus is surely probing where the trouble is.

The fourth point is the prohibition against retaliation. Moses limited the punishment of offenders and criminals to just and equitable penalties, an eye for an eye, etc. It was necessary to restrain even courts of justice. But courts of justice now forbid personal vengeance, at least theoretically. Men are tried not for wrong done an individual but for an offense against the state. But Jesus goes further and would take out of our hearts all disposition to retaliate, to return evil for evil. And the only way to successfully combat this disposition is to overcome evil with good. Turn the other cheek, give the cloak to one who would take your coat. Go two miles as a favor to one who makes you go one. Give to him that asks. If you make this point you are making progress toward the goal.

The fifth and last point in this standard for Christian excellence, is to love the unlovely, enemies, who mistreat you. God never commanded to hate an enemy, nor approved of it. But as far as the law went was to love your neighbor. Now we have come to the gospel era and the gospel standard, love to enemies. Notice when you do this you are approaching the standard of godlikeness, of being like God, which is the end to be attained, the goal of the Christian life. For Jesus says "That ye may be sons of your Father who is in heaven; for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust." "Ye therefore shall be perfect as your heavenly Father is perfect."

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LIBERTY LEAGUE

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Did a new sun peep above the American horizon when the Liberty League dawned on the skyscrapers of New York. Those who have thoughtfully scanned recent issues of our daily papers have caught a glimpse of this new organization and some are wondering what it signifies and what it will come to. We are not expert in interpreting economic and political movements and do not discuss in these columns things purely political. But when they affect the welfare of our people they become important to us.

The Liberty League is too young possibly to have revealed its real character and purpose, but some things begin to be evident already. The people who are behind it are most significant, and the few announcements they have made show the trend of their purpose if they are carefully studied. Jouett Shouse, former Democratic National Chairman, Alfred E. Smith, former candidate for the presidency, Jno. W. Davis, ditto, Irene Dupont, Republican, who supported Roosevelt and two or three others prominent in the Republican ranks, seem to be sponsoring this new League.

It is well known that a good number of long-time Republicans went bag and baggage over to the Democratic camp to help elect Roosevelt for president. They did this for one reason and for one reason alone, because they thought this was the surest way to get rid of prohibition. And they accomplished their purpose. Some of them were directly interested in the liquor business, some of them loved liquor and wanted full freedom to have it. All of them believed that by the legalizing and licensing of liquor, they would be saved millions of dollars in taxes. They plainly and openly said so. They had nothing to conceal in this line. It was with them business first, let morals take care of themselves. Let the world

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go hang if they could pocket the money. They put their money into the presidential campaign and won.

They got what they wanted with Mr. Roosevelt and now they are through with him. They want no more of him nor of his policies. Particularly are they opposed to the governmental control of business. They don't like the idea of any social regulation in the conduct of their business. They believe that they ought to be permitted to run their business without interference from anybody. They don't even want anybody looking in on their methods of conducting business. They are not concerned as to the effect these methods may have upon the rights of the individual nor the welfare of the public.

Mr. Roosevelt has a program for social supervision of business with some measure of governmental regulation and public control. Whether it is humanitarianism or good politics, he thinks something should be done for the forgotten man. Even during the campaign Mr. Smith called this demagoguery and now in the Liberty League he and his associates propose to check or put an end to this interference of government with business. "Liberty," "how many crimes have been committed in thy name!" But what is liberty for big business may be a calaboose for the common man. Theodore Roosevelt went after the "malefactors of wealth" with a big stick, and the present Roosevelt seems to have the same disposition.

What we wish to call attention to here is that these same malefactors having accomplished the repeal of the Eighteenth Amendment in the interest of their business, are of a mind to thwart any social program that would interfere with their method of accumulating wealth at the expense of the common man. If Mr. Roosevelt can show that he is for the man as distinguished from the money gatherers, he will have the money gatherers against him, but the people will be with him.

—BR—

Dr. and Mrs. J. E. Buchanan of Blue Mountain have gone to Nashville to sojourn a while with their only daughter, Mrs. Marietta Claypool.

On Sept. 15 Miss Elizabeth Routh, daughter of the editor of the Baptist Messenger of Oklahoma, will sail from New York for her work as missionary in Africa.

Receipts by the Executive Committee of the Southern Baptist Convention for August for all purposes (Southwide causes) were \$63,244.00. Of this \$37,704.39 were given to the cooperative program and the rest given to designated objects (Southwide). Of this Mississippi gave to the program \$1,976.01 and to designated objects \$1,708.89. This of course does not include amounts given by any state to work within its own borders. Included in the gifts from all states were \$13,366.22 for debts given by the 100,000 Club.

A graduate of Spurgeon's Pastors College told me that one day when the students had an unusual treat for dinner in the shape of individual plum puddings, a new man called on to ask the blessing. Feeling highly honored he offered a regular prayer, longer than the students thought was necessary. When he opened his eyes and sat down his pudding had disappeared. He took the grievance to Mr. Spurgeon, but all the satisfaction he got was: "My brother, all I can say is, you should have watched as well as prayed!"

Bro. C. W. Thompson of Port Gibson was with me at Longview for six days. He did some grand preaching and our people were greatly revived. There were ten for baptism. The people in the community talk of it as the best revival in years. Bro. R. D. Pearson preached in our meeting at Morgan Chapel. Bro. Pearson is in a class by himself as a preacher and a man, and we had a very fine meeting. There were eleven for baptism and eight by letter. I preached in the revival at Pleasant Ridge. We were handicapped by rain on dirt roads, but had a good meeting, baptizing seven fine young people.—W. H. Smith.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

CONTRIBUTIONS OF THE PAST WEEK TO DEBT CAMPAIGN

The reader will be interested in observing the increased list of contributors. We are expecting that next week shall exceed this list. The reader will also be interested in noting the increase in number of Trustees of various institutions who have made contributions and also the State Board members. The number of Board members who have contributed is 34; the number of Mississippi College Trustees, 6; Woman's College Trustees, 6; Blue Mountain College Trustees, 7; Clarke College Trustees, 1; Hospital Trustees, 4; Orphanage Trustees, 3. In addition to this, you will observe that 9 of the Mississippi College faculty and officers have made contributions, several for \$100.00 each, and one who has exceeded this amount. This makes the total number of Mississippi College faculty who have contributed 17. A member of the Woman's College faculty has sent \$25.00. Many other members of the Woman's College faculty have contributed whose names have not been sent in, and the prospect is good for one hundred per cent from Blue Mountain.

Laurel 2nd, J. R. Graves, Jones Co.....	\$ 1.00
Laurel 2nd, L. D. Burkett, Jones Co.....	2.00
Petal-Harvey, Lebanon	13.50
Winona, Mr. and Mrs. V. D. Rowe, Montgomery County	50.10
Osyka, W. M. S., Pike Co.....	4.00
Biloxi 1st, G. C. Hodge, Harrison Co.....	3.00
Starkville, J. D. Ray, Oktibbeha	10.00
E. C. Hendrick, Enterprise, Miss.....	2.50
Mrs. C. C. Johnson, Clinton, Miss.	75.00
G. H. Mackie, Clinton, Miss.....	25.00
R. Albritton, Clinton, Miss.....	15.00
M. Latimer, Clinton, Miss.	100.00
Mrs. M. M. Gray, Clinton, Miss.....	10.00
Mrs. J. A. Rowan, Clinton, Miss.....	1.00
A. E. Wood, Clinton, Miss.....	50.00
S. L. Robinson, Clinton, Miss.....	50.00
Columbus, J. D. Franks, Columbus.....	5.00
Mrs. J. M. Hartfield, Jackson, Miss.....	15.00
Chester Swor, Clinton, Miss.	120.00
Member of Faculty at Woman's College, Hattiesburg, Miss.	25.00
J. R. Breland, Philadelphia, Miss.....	1.00

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Last week \$1,000.00 worth of Education Commission bonds which matured December 1, 1932, came to light. Refunding bonds were issued at that time, but the holder of these bonds did not accept the refunding bonds. We have, therefore, paid off this \$1,000.00 worth, the holder donating the interest, for the lapse of time, amounting to \$100.00. When we pay principal, we are making progress.

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MORE HELP NEEDED

Judging from the responses thus far, we should be encouraged to put forth a greater effort. Brother J. E. Byrd is giving his time now to the campaign assisting the Corresponding Secretary. Reverend H. H. Webb is giving one month to it and Reverend H. T. McLaurin also. It may be necessary a little later to increase our field force considerably. There are enough people who want these debts paid to pay them if we can reach them with the proper information. For this reason, we call upon the pastors and all religious workers throughout the State to lose no opportunity for acquainting the people with the facts involved. These facts were given in the Baptist Record two weeks ago. We have been requested to put this information into tract form and send it to the churches throughout the State. The fact that our bonded indebtedness is

now \$31,000 less than it was at this time last year should encourage us to do our best. We can pay these debts if we will. We have in cash and subscriptions more than \$5,000 to be applied on the interest, and about \$5,000 for the bonds which mature December 1st. We are far from the goal, but the best season of the year is now on. Our people are receiving money for cotton seed and for cotton and for land rented to the Government. Much money is in circulation. Let us see that the Lord receives His part.

—O—

CHANGING HORSES IN MID-STREAM

We appreciate deeply the many expressions of confidence and the urgent appeals to continue in the work as Corresponding Secretary. These appeals come from those who are dependable and those who are contributing towards the payment of our indebtedness. For that reason, their words are the more appreciated.

Some have said that it is not well to "change horses in the middle of the stream." This depends, however, upon whether or not the horse in the middle of the stream can carry the load. We must save the cargo regardless of the horse. It is, however, gratifying to the writer to know that he did not put the denomination into the stream, into the embarrassing situation in which the denomination finds itself. The State Convention Board has carried no indebtedness of its own to the Convention during this present administration of 14 years. It will carry none this year of its own. It works within its budget. Were those who put us in the stream doing their utmost to help us out, the struggle would be much more encouraging. Some who put us in are not helping to get us out. Some whose living is coming from the denomination still are not helping to get us out. We need men in all of our institutions, employees and trustees who will put their shoulders to the wheel and help to save us from sinking. We need producers and supporters and not pendants and parasites.

But if a denomination ever had reason to be encouraged, it is the Baptist denomination in Mississippi. It has paid approximately \$90,000.00 on its indebtedness since January 1, 1933. The reduction in interest alone during this period of time, due to the payment of principal, is more than \$2,000.00 a year. The property value of the denominational institutions in the State surpasses that of any other denomination in the State. The endowment for our institutions is more than a million dollars. The attendance in our schools this year is breaking records for a number of years. Report comes from the auditor who has audited the books of Mississippi College that the books are in excellent condition. This institution will retire more than \$15,000.00 of indebtedness this year, having exceeded \$15,000.00 last year. These conditions should cause every Baptist to do his best. One thousand Baptists should rejoice in the opportunity of contributing \$100.00 each for lifting the debts which are upon our denomination.

—BR—

Sunday, October 28 is State Mission Day in Southern Baptist Sunday schools.

Dr. Sampey says the women of Germany do not smoke and do not use cosmetics, because Hitler has requested them not to do so.

Dr. P. F. Davis becomes head of the Department of Education in Bessie Fift College, Forsyth, Ga.

Dr. H. M. King, pastor of Calvary Church, Jackson, returned a few days ago from a three months vacation spent mostly in Ireland. His friends rejoice not only to have him back but also to see him in apparently fine health. He takes up his work with renewed vigor of body, mind and spirit.

Mrs. W. A. Frost, wife of the Western Recorder's Business Manager, passed away recently. This beloved brother has our loving sympathy.

Dr. D. S. Haworth and wife of Knoxville, Tenn., were seriously injured in a motorcycle accident in Hungary after attending the World Alliance in Berlin.

FIFTH BAPTIST WORLD CONGRESS SOME REFLECTIONS

By Dr. Rushbrooke

The Berlin Congress is over. It has been not merely strikingly successful; it has established a record in Baptist assemblies east of the Atlantic. The attendance was the largest ever known in the Eastern Hemisphere, overtopping the splendid gathering in Stockholm in 1923, and even the London assembly of 1905.

The German Press

Far more important is the impression it has made. It is true that in Germany the press as a whole had little to say regarding the resolutions on great public issues. Nevertheless, German newspapers published very many articles on Baptists, largely historical and descriptive. Our communion secured within Germany more publicity than ever before. In 1908 the press of the country practically ignored our "Continental Congress"; and our Regional Congresses received similar treatment in later years. This year such newspapers as the "Tageblatt," the "Deutsche Allgemeine Zeitung," "Der Tag," "Der Angriff," "Der Voelkische Beobachter" (to name only a few of those that I happened to see) had much to say of Baptists, and with headlines that could not be overlooked! Nor was our distinctive message ignored: on our domestic and general religious positions and our independence of the State a surprising amount of information was given. The silence was not complete even in respect to our resolutions. Anyone who knows Germany realizes that the matter for surprise is not that so much was suppressed, but that so much appeared. The radio was also open to us on two occasions, one of them for a nation-wide broadcast in which Dr. Truett and Dr. Clifton Gray and myself with a Chinese Baptist, an Indian, and a South American took part.

The Press of the World

Berlin is just now the finest soundingboard in the world for any vital message. Quite apart from British and American newspapers, all of which were keenly interested, I have already learned of articles in the secular press of Hungary, Holland, Scandinavia and other lands. No Congress ever received wider and closer attention; and as a result the deliverances of our Baptist world assembly have reached millions of people in every part of the world.

The German Government's Attitude

It is but just to acknowledge that the promise of "volle Verhandlungsfreiheit" was strictly observed by the German Government. There was no interference with the program drawn up nearly three years ago before the National Socialists came into power, nor any suggestion of modification even by a comma, though it was obvious that on such subjects as Nationalism, or Racism, or the relations of Church and State, an international Baptist assembly would express opinions, which had definite political applications. The speaking was as clear and definite as if we had met in London or New York. We respected the requirements of courtesy; and our pronouncements were I trust in form and tone worthy of our great denomination; but there was no "soft-pedalling." Surely no Baptist ever seriously supposed there would be. Not a single member of the World Alliance Executive would have consented to go to Berlin if our proceedings were to be unfree. On that question I had spoken and written with entire frankness to the representatives of the German Government.

The German Baptists

The Congress has furnished an opportunity for direct contact with our German brethren, and misunderstandings have been dispelled. German Baptists have for sometime past been deeply wounded by the tone and substance of certain comments upon them by their brethren abroad. It is certain that after the thoroughgoing discussion in Berlin unfairness and injustice to them will not henceforth pass unchallenged. Our brethren are in a difficult position,—how difficult outsiders cannot realize; and loveless criticism is nothing less than a sin against brother-

hood. Let me place on record a resolution of the Executive Committee of the Alliance adopted at a session in Berlin during the Congress:

"A statement was made by Dr. Simoleit, and a long and frank conversation followed. The members of the Executive rejoiced to hear from Dr. Simoleit that in the present conditions of Germany German Baptists have not compromised on essential Baptist principles, but have steadfastly maintained as heretofore their witness to the spiritual freedom of the Church of Christ and the duty and privilege of the Church to serve all men of whatever race or nationality for whom Christ died."

One thing especially was secured for our brethren during our stay in their capitol city. Reichsbischof Mueller invited a number of us to meet him in order that he might make a statement. Here it is, not in the actual words, which were still more emphatic, but in a summary which was afterwards typed in his own office. It covers all that is necessary: "Eine zwangsweise Eingliederung der Baptistengemeinden in die Reichskirche kommt nicht in Frage" ("There is no question of a compulsory incorporation of the Baptist churches in the Reichskirche"). It is easy for critics to question the value of such a declaration, but there seems no reason for casting suspicion upon it. It was not extorted, but voluntarily given. Why should Dr. Mueller go out of his way to offer an insincere statement, and to give permission for its publication, knowing that repudiation would cast dishonor upon him throughout the whole world? "It was worth going to Berlin if only to hear that," was the verdict of an American Baptist.

No acknowledgment of the work done by the German Baptists and especially by the Berlin Baptists in connection with the Congress could be exaggerated. A comparatively small and poor people, they have accomplished wonders. Over and above the achievements of their organization, their homes have been freely opened to delegates from the poorer lands of Europe. That our Congress has served such brethren is a ground for deep satisfaction.

Some General Comments

If we could have foreseen the popular interest in Berlin, we should have perhaps recast our program. For my part, I think that if the evenings had been turned over to our greatest preachers, and we had concentrated on an evangelical message with the singing of the great hymns included in the Congress Book, we should have moved the entire city. I would fain hope, too, that the theological, missionary and devotional themes dealt with at the Congress will receive due attention among our Baptist people of all lands when they are read in the press and in the Official Report. They do not make "newspaper copy," but papers like those of Dr. McCrimmon and Dr. Neuschaefer, and the final address of Dr. Simoleit had a quality that lifted them above the level of merely transient interest. After all, we are first of all religious, and our ethics will go all to pieces if the roots of theological conviction and personal devotion wither. There is our danger, in most if not all countries.

Personal

Dr. Truett's election to the presidency of the Baptist World Alliance will bring joy to our people everywhere. It is the fitting climax to a great ministry. They will also welcome the strong body of Vice-Presidents — Dr. A. W. Beaven, whose influence has extended beyond the U. S. A., and who rendered noble service at the Congress; Dr. Simoleit, to whom fitting tribute was paid on the last evening; the Rev. B. A. Nag, of India, an outstanding personality and a most lovable man; the Rev. Manoel Avelino of Brazil; Mr. J. A. Packer, the honored editor of the "Australian Baptist"; Principal Nordstrom of Stockholm, who drafted the masterly report of the Commission on Nationalism; and Dr. L. K. Williams, who represents more than a particular Convention—a race. An amendment to the constitution retains the Ex-President, Dr. John

MacNeill, among the officers of the Alliance—to our great gain. Nor can I omit to record my happiness in the knowledge that Dr. Clifton Gray is again Honorary Associate Secretary. He rendered yeoman service in Berlin. With such colleagues as officers of the Alliance, and the fine body of men who with five leading Baptist women form the Committee, the General Secretary is mightily encouraged as he responds to the call of his brethren to take up his work for a further period.

The Berlin Congress will have a great place in our history, and its harvest of good has yet to be fully reaped. Baptists have proved worthy of themselves, and have left the world in no doubt as to where they stand. In Atlanta (it is to be hoped) we shall have fewer exciting issues; but Dr. Newton and his colleagues will see to it that we have no less of Christian welcome and brotherly fellowship.

—BR—

ELI—A FATHER WHO FAILED

E. K. Cox

—O—

Eli was not a bad man; he was one of the easy going, good natured, spineless, negative sort of men. He was one of those about whom men say, "he hasn't an enemy in the world." That is a sorry endorsement of goodness in a world where the devil has so many disciples and so many evils are entrenched.

"He has no enemy you say!

My friend the boast is poor,

He who has mingled in the fray

Of duty that the brave endure

Must have made foes. If he has none,

Small is the work that he has done,

He has bit no traitor on the hip,

He has cast no cup from tempted lip,

He has never turned the wrong to light,

He has been a coward in the fight."

Eli was a pretty fair judge, we have no record that he was other than honest and fair in his dealings between man and men. He was a good priest as the ordinary duties of the priesthood were concerned. He was doubtless careful and punctilious about the petty details of his office. The folk who came to Shiloh to worship all liked Eli. He never wounded anybody's conscience, and no one had his sins very forcibly brought home to him by Eli. He was troubled about wrong, but he would not make any one uncomfortable about it for the world.

However Eli was a mighty sad failure. No doubt he was saved; a lot of men and women go to heaven who are "Saved as by fire." Yet as a teacher of righteousness, he allowed the moral sense of the nation to rot under his leadership, and worst of all he failed as a father, and there is no greater failure on earth than the failure of that man or woman who loses the children that God has given to them. The Christian parents of this world must fight the world, the flesh and the devil for their children. The devil watches every cradle and lays snares for the feet of every baby that is ever born. About the threshold of every home wages the battle between life and death; and the father and mother that fight this fight victoriously must be in grim dead earnest.

Eli was a believer in letting things alone, he was one of those who say, "O every thing will come out all right." Things never go right of themselves in this world; men have to "resist unto blood" sometimes striving against sin. No field of corn or cotton ever won against the weeds on this plan. To let things alone is the easy way, the world's way, the time serving way. Eli let things alone. He fondly hoped that his boys would get through sowing wild oats and settle down, but he made no effort to cut off their supply of seed. The world generally speaks well of Elis, they are smooth even folk and they never stir up any trouble. Poor Jeremiah, he stirred up things and got in jail; "Poor fellow such a good man, but you know he was always causing trouble." The fact is that most of the men who have done much for God have stirred up trouble. "Art thou he that troubleth Israel?"

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queried the weak and sinful Ahab of the intrepid Elijah. "Yes we want a man like Eli, everything goes so smoothly when we have that sort of man in the pulpit."

But somehow God did not agree with the popular estimate, and He sent a message to Eli about the way things were going. Eli's sons were bad and Eli knew it, he had known it all along. Eli was one of those broad-minded sort of folks. Did you ever notice how the devil has used that word, "broad-minded." Just let a church member begin to want to dance, tiddle, play cards and play the devil generally and you will hear him say: "Well now, you know that I am broad-minded." Poor simpleton, he may never in life have thought any question all the way through, he may be thinking of his own selfish interests or pleasure all the time, but he is "broad-minded." The fact of the matter is that such folk are the shallowest, narrowest, and most selfish crowd upon earth. They can look through the needle's eye with both eyes at once and never squint. "Yes that preacher is broad-minded—he never says anything about popular sins." The dancer, the card player, the movie shark, the men and women who strip themselves as nearly naked as the law will allow at the public bathing resorts all praise the Elis. It is a poor commendation with God for a preacher to be popular with some folks. A religious leader must remember all the while that he does not render his account to men but to the God who called him to his task. "They loved the praise of men more than the praise of God" might be written about others than the ancient Pharisees. Eli was pretty popular with the crowd, but God brought severe indictments against him; He declared that He was going to bring Eli and his house into a day of reckoning. That was a fearful message that He sent by the young Samuel to the old priest; it was a word of censure, a pronouncement of failure, and a stern warning of coming judgment. Listen to it. "Behold I will do a thing in Israel at which the ears of every one that heareth it shall tingle. In that day I will perform against Eli all the things which I have spoken concerning his house, when I begin I shall also make an end. For I have told him that I will judge his house forever for the iniquity which he knoweth, because his sons made themselves vile and he restrained them not." There come hours when we can no longer dodge, when we must face the everlasting right of things and that hour struck with Eli. Failed—yes, failed as a father, as the head of his house, failed in the greatest of human tasks. A man may amass millions, he may hold the most honored positions within the gift of his fellows, he may have all that wealth and prestige can give him, but if he has failed with his boys, his failure is a colossal tragedy. You will notice that God laid the blame upon Eli. Eli was not ignorant, "The iniquity which he knoweth." It was not hidden from the father, "he knoweth" and he also knew that it was iniquity. The wool had not been pulled over Eli's eyes, he knew and knowing, either winked at the sin or was too cowardly and easy going to make an effective protest. Possibly Eli knew that it would hardly be popular to treat their sin according to the law of Jehovah; or he may have said: "I love my sons too well to deal with their sin as it deserves to be dealt with." Every one has heard of the father or mother who loved their children too well to correct any wrong doing. Such people are sadly mistaken, it is themselves they love, they suffer when their child is punished and they are not willing to endure suffering themselves for the good of the child. So things went from bad to worse with sons of Eli. Eli remonstrated quietly after a fashion, but that was all, there was no iron in his blood, there was no zeal for the honor of Jehovah in what He did. He was a priest and a judge, the welfare of Israel and the integrity of the law of Jehovah was in his hands. He failed as both judge and priest, but greatest of all was his failure as a father. God intended every man to be big enough, to have influence enough to held his home for

God. The father who does not have character enough to keep his home from becoming a sink of iniquity has fallen short of being the man God called him to be. Restraint is exercised in a thousand ways. We control by what we are rather than what we say or do; and what we say and do have weight and power in proportion to what we are. We must be dead in earnest about our religion, it must mean something in our lives, for our children are wonderfully keen to sense the reality of things. If we really make our religion the big thing of life they will know and be influenced accordingly. Mere harmlessness is not all that there is to being good. When a man is watching our sheep and the wolves are howling about we want a man who knows how to shoot and we want him to shoot straight. We want a man who thinks enough of sheep to kill wolves in their defense. The man who is guardian of a home which he has built must be willing to risk something in its protection; wolves must be kept out at any cost. And the man who wants to keep sin out of his home as badly as people want destructive animals kept away from their flocks and folds will find some way of doing it.

God expects more of his men than simply a quiet ignoring of evil; He wants every power of our nature rallied in stern resistance of sin; evils are not conquered, devils are not cast out, hoary iniquities are not pulled down by letting things alone. Sin only asks to be let alone. "Let us alone" was the cry of the devils who trembled before our Lord, and it has been the cry of the agencies of evil ever since. Luther did not let the sale of indulgences alone, he grasped the keen sword of truth and smote with both hands. Eli let things alone, he did not want any trouble, but **letting things alone always brings trouble.** That lusty offspring of the nether regions known as the liquor traffic has always cried "let us alone, you are stirring up trouble." The gambling hell and the house of shame echo the same cry, and all the false teachings in church and state cry "let us alone." Eli tried that policy, he took the line of least resistance, and his sons went from bad to worse. "He restrained them not"; there is a vigorous sound in that word restrain, it has the ring of authority in it, there is something of the "Thou shalt not" of the law of Sinai in it. God expected restraint, He looked to Eli to be a father, to be the head of his house, and order that house after him in the fear of God. The father who will not accept the responsibility of his task is a coward and shirker to the nth degree.

It is hardly fashionable today, to talk about control of children and family discipline. We have been led astray by the silly twaddle of a lot of folks who have accepted this quintessence of tomfoolery that a child must not be restrained, but allowed to develop his own personality; well a host of people have done just that thing, and the result is far from edifying. It is the philosophy of ease, the psychology that ignores evil, and wants to throw off all moral restraints. However the Bible is an old fashioned book and has been here a long time and is not out of date.

"A lie whatever the guise it wears,
Is a lie as in days of yore,
But the truth that has stood for a million
years,
Is good for a million more."

Where did Eli fail? Not in living a clean life, not in the duties of a priest, not in kindly remonstrance, but in discipline. Now no man should be a tyrant in his home, if he does not have character enough to control without a club in his hand he will never do it with one. Not that the right kind of discipline, even chastisement should be discounted, by no means, a good hickory limb rightly applied has been a means of grace to many a youngster at certain periods of his career. "Restrained them not"—Eli was not in blood-red earnest about things, he did not mean that some things had to stop, he just hoped that they might. He temporized and shirked

and hoped for the best, he wished that sons might leave off some things, but he did not say must, he did not lay himself out for the best.

"Tingling ears"—a story of ruin, the enemies of Israel were victorious; the glory of the nation was beaten into the dust; Hophni and Phineas lay dead upon the trampled field of blood; Eli lay sprawled, a life less heap at Shiloh's gate. Did not the ears of the people tingle? Yes, both ears. What was the cause of it all? A father failed, he did not fight sin, he did not restrain his sons in their mad rush into evil. This age needs the lesson of Eli. We are impatient of authority; we want to throw off moral restrictions; we are ethical Bolsheviks. Reverence for God is a lost art with the great majority. It is no accident that the leaders of Communism and Anarchy are atheists. Faith in God means law, and they are lawless; it means authority, and they recognize none save their own wills. Back of all responsible government lies the real home, and back of the home is God. Folk like Eli have been playing with fire, till the home is burning and the children have been caught in the flames and there is no water to put it out. The poor mother who called her baby Ichabod had sensed the real truth of things, the glory had departed. Eli was dead, his sons lay unburied upon the field where the glory of the nation had perished, and the ark of the covenant was in the hands of the exultant Philistines. Yes, the good natured Eli, so smooth spoken, always jovial and kindly, had failed, failed as a religious leader, as God's chosen man, and above all failed as a father. A man has failed if his children forget God; he has failed even if there are no tingling ears and no stricken fields of death. He has failed if every one of them has made a fortune, drives an expensive limousine, and moves in the most select society. Such failure means sorrow, it means death for somebody, and many, many times the second death.

Eli failed, he was a judge in Israel, but he failed. He wore the pontifical robes of a mighty priesthood, yet he failed. God blamed Eli, He expected him to be a man, and he had been a figure-head. God said, "Restrain," Eli said, "Why do ye do such things?" There was no force in the remonstrance of Eli, he was a sort of moral pacifist. He kept the peace but he did not keep anything else. He lost the freedom of Israel, he lost his sons, he lost the ark, and he lost his life. Failing in fatherhood he failed in everything else. It takes real manhood to be a good father, it takes courage and common sense; it calls for ceaseless vigilance and tireless effort; it is a job that demands all the manhood and religion that any man can have.

It was a severe accounting that came to Eli and his house. "I will do a thing at which both the ears of every one that heareth it shall tingle. When I begin I shall also make an end." "His sons made themselves vile and he restrained them not." Father and sons bound in one bundle of judgment before God; they for their ugly, sacrilegious, beastly sins; and Eli because being God's administrator both in state and home, he had failed—miserably—failed. He was a judge, and sin went unwhipt and unabashed. He was a father, and weakly allowed his sons to lead scandalous lives, which he and all Israel knew, without being faithful enough to use the power that God had given him on behalf of truth and righteousness. The case of Eli is a refutation of the idea that being a sort of negative, harmless man whom the people all like is enough. Eli was a man who was devoted to the temple. When the messenger of disaster came it was only when the captivity of the ark was mentioned that the old priest fainted and fell dead from his seat by the gate. The ark meant more than even his sons to this man who was not big enough and brave enough to be a bulwark against the sin that desolated the land. Real goodness has tough fiber, it has red blood and is of kin to "Bunyan's Valiant For Truth." This, Eli lacked and you might have written on his tomb: "A good, harmless man, but a father who failed."

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

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STATE MISSION WEEK OF PRAYER SEPTEMBER 17-21

OUR PRAYER CALENDAR

14—FRIDAY

For Mrs. D. P. Appleby, evangelistic work, Petropolis, Brazil.

Praise ye Jehovah, for Jehovah is good.

—Psa. 135:3.

15—SATURDAY

For Rev. and Mrs. A. S. Gillespie, evangelistic work, Kaifeng, China.

O Jehovah, my God, Thou art very great.

—Psa. 104:1.

16—SUNDAY

Pray for the students in the James Memorial Training School, Bucharest, Roumania.

Trust in Jehovah—and lean not upon thine own understanding.—Prov. 3:5.

17—MONDAY

For blessing upon the opening of our seminaries and training schools.

Go work today in the vineyard.—Matt. 21:28.

18—TUESDAY

For Rev. and Mrs. P. H. Anderson, evangelistic work, Canton, China, and for David and Theresa Anderson, Margaret Fund students.

Fervent in spirit, serving the Lord.—Rom. 12:11.

19—WEDNESDAY

For Miss Ollie Lewellyn, worker among Chinese, San Antonio, Texas.

In the shadow of Thy wings will I take refuge.

—Psa. 57:1.

20—THURSDAY

For Miss Alice Huey, evangelistic work, Lai-chow-Fu, China.

Great peace have they that love Thy law.

—Psa. 119:165.

—O—

If you need more offering envelopes for your State Mission Week of Prayer, please let us know and we will be glad to furnish you these. Set a goal and then pray and give to that goal.

—O—

May I share with you excerpts from a letter that I received recently. Mrs. Chas. Brumfield, Young People's Director of the W. M. U. at Magnolia realizes the importance of a worthwhile social life for her young people and combines with that a most helpful study in Missions.

—O—

YOUNG PEOPLE'S CAMP

We left here the morning of July 31st, for "Riverside," a delightful place to camp, about ten miles east of McComb on Bogue Chitto River. This camp was built many years ago by the J. J. White Lumber Company, purely for a pleasure resort. It was later sold to the McColgan's of McComb and then at their request was turned over to the Business and Professional Women's Club of McComb. They rent it out and it is such a delightful and popular place that you have to engage it several months ahead of the time you want it. There are two large buildings screened—three shower baths, electric lights, grand cemented spring for drinking water, and a piano. It is situated on a bluff overlooking the river, is shady and cool. It is furnished with cots, tables, chairs, benches and cook stove, so all we have to take is our eats, cover and a few pots and pans. We had ice and milk delivered every morning.

The first half of week was taken by Y. W. A.'s

and the latter half by R. A.'s and the G. A.'s. We had thirty-four during the week's camp and it cost us just 25c per head for use of camp.

Our W. M. U. furnished cars and truck to get us all out there and back—and baked several delicious cakes for us. Some of our friends brought out crates of peaches, grapes and other fruits. We had a cook and our meals were wholesome and well cooked and such appetites as we all had!

Mrs. Thad Ellzey, our W. M. U. President, helped me chaperone. The older R. A. boys were our life guards and general protectors, staying all the week.

Mrs. Ellzey taught "Ann of Ava" to Y. W. A.'s and G. A.'s. I taught "People of the Jesus Way" to R. A.'s—these books were much enjoyed by all the young people. We had our vesper services every evening and were delighted to have Mrs. S. A. Williams of Osyka, to come out one evening and conduct one of these.

We had no accidents to mar our pleasure, no illness of any kind and the conduct of the boys and girls was good at all times.

Everybody had a genuinely good time, swimming, singing, and hiking to old Holmesville two miles away for candy and cold drinks. This old place was the first county site of Pike County.

We have enjoyed this camp for three years and find it very helpful in our work as something to look forward to, and is a sort of reward for active membership.

Mrs. Chas. Brumfield,

Young People's Director.

—O—

A SPLENDID SUGGESTION

Mr. Brumfield and I have a little farm about a mile from town, and we had a four room negro cabin not in use so we took the partition out between two rooms, making one nice, large room, put the whole house in good condition painting inside and out and turned it over to our young people's organizations for their parties and camps. There is a double fire place for weiner roasts, etc., a cook stove in kitchen, home-made tables and a lot of home-made benches of different sizes for seats, shelves for magazines. The house is screened and there is a well of good drinking water. There is nothing young folks can ruin and they sure enjoy it.

I am going to have a supper for the R. A.'s out there soon.

Mrs. Brumfield.

—O—

One of the requirements to become Queen Regent is to write an original poem and have it accepted for print in **WORLD COMRADES**. Miss Edna Ruth Rea of Sherman has recently attained that goal and this is her poem clipped from **World Comrades**:

My Best Friend

When all of my friends down here fail me,
And it seems that I am going to fall,
I turn to my Heavenly Father,
Who is the best friend of all.
He's never too busy to help me,
He's never too tired when I call,
O! He's a wonderful helper—
This Jesus, my best friend of all.
He's always ready to lift me
And fold me close to his breast

He's already to whisper

Sweet words of kindness and rest.

If sinners would think how He suffered,

When He was nailed to the tree,

I'm sure that they would receive Him;

Then very glad they would be.

They, too, would have someone to seek,

When they are about to fall,

And it would be this same Jesus,

The very best friend of all.

Edna Ruth, Rea, G. A.,

Sherman, Miss.

—BR—

Rev. J. H. Kyzar of Drew makes the address at the opening of Mississippi College this week.

Evangelist T. T. Martin recently helped in a revival meeting at Many, La. Over thirty were received for baptism.

Rev. N. B. Saucier resigns at McCall's and gives half time to Arlington church, Lincoln County; address Bogue Chitto, Route 3. McCall's Creek has called brother W. B. Phipps.

Dr. C. B. Williams, professor in Union University, and Miss Edith Stallings of Halls, Tenn., were married recently in the Brownsville Baptist Church.

Nearly 2,000 people have united with Tabernacle Church, Atlanta, in the two and a half years of Dr. W. H. Knights' pastorate. Of these 925 came by baptism.

"A pastor with 18 families in his church has at hand every day as fine an opportunity for physical exercise as any 18-hole golf course offers."—Baptist Standard.

If any reader has or knows of one who has a copy of Dr. L. S. Foster's book, **Baptist Preachers of Mississippi** which he is willing to sell, please notify us, indicating the price.

Rev. J. W. Gray of Jackson has resigned the care of Pine Bluff Church in Copiah County; also the pastorate at Collins in Covington County, the latter effective January 1st.

Dr. Geo. W. Leavell is back from China, being treated at a hospital in New York City. His present address is 120 W. 57th St., New York, N. Y. We sincerely hope the Lord may speedily restore him to vigorous health.

Clarke College opened Sept. 3 with an increased attendance over last year. The opening address was by Pastor C. Z. Holland of the Newton church. Visitors present were W. W. James, L. G. Bassett, L. A. Roebuck, E. C. Hendricks and P. L. Blackwell.

The 1934-35 session of the Baptist Bible Institute begins September 19 at 10:30 A. M. with an address in Managan Chapel by Dr. James E. Gwatkin who has been with the Institute from its beginning. We are expecting a great session. There are fourteen more enrolled than on even date last year. Forty-three apartments for married students have been engaged.—W. W. Hamilton, President.

Dr. Dodd urges that it is just as important for church treasurers and board treasurers to remit offerings once a week as it is for individual members of the church. Sounds sensible.

We have certainly enjoyed reading what many of the brethren who went abroad have had to say in the exchanges about what they saw and heard at the Baptist World Alliance, and on the way going and coming. Congratulations to those who were able to go.

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East Mississippi Department

By R. L. BRELAND

Yalobusha County Association

This body met in its fourteenth
annual session with Pilgrims Rest
Baptist Church on September 5th
and 6th. Practically all of the
churches in the association, 21 in
number, were represented and we
had one of our best associations.
Bro. G. E. Denley was re-elected
moderator and Bro. T. T. Gooch was
re-elected clerk; they have held
these positions ever since the re-
organization of the association.
Bro. C. M. Williams was re-elected
treasurer.

Rev. J. H. Page, of Oakland,
preached the annual sermon from
Phil. 3:1-14. It was a splendid dis-
course. Dr. P. I. Lipsey, editor of
the Baptist Record, was present and
spoke in behalf of the paper and on
Christian Literature generally. His
presence was greatly appreciated.
Dr. J. B. Lawrence, Home Mission
Board Secretary, spoke on Home
Missions. He sent us back home
with a fuller determination to do
more for home missions than ever,
if we have a spark of missionary
zeal in our souls.

Among other visitors were Bro.
B. Murphree, moderator of the Cal-
houn County Association, Bro. A.
B. Bruner from Pittsboro, Rev. and
Mrs. A. B. Polsgrove of Tallahat-
chie County Association, Rev. and
Mrs. Jos. B. Flowers of Madison,
Rev. and Mrs. S. H. Shepherd of
Panola County. However, Rev. S.
Shepherd and Rev. J. B. Flowers
are pastors in Yalobusha County.
Bro. Shepherd is pastor of Pilgrims
Rest church where the association
met.

Some forward steps were taken.
The association passed resolutions
urging a county-wide evangelistic
campaign during the year, also
asking the State Convention to
take more active steps along evan-
gelistic lines. A committee was ap-
pointed to collect cows for our
Children's Home and carry them to

it. A County Sunday School Con-
vention was organized with Bro. W. B.
Hunter of Water Valley as presi-
dent and Bro. J. O. Elliott of Caf-
feeville, as vice-president.

The church at Pilgrims Rest and
the community supported the asso-
ciation in a splendid way. No
scarcity of food and shelter in that
good community. The association
will meet with O'Tuckalofa church,
five miles east of Water Valley,
next year. Rev. J. B. Flowers was
chosen to preach the annual ser-
mon and Rev. S. H. Shepherd as
his alternate. The meeting was vot-
ed a success.

Mrs. Gray, wife of Rev. Harvey
Gray, underwent an operation at
the Grenada Hospital recently, but
is now back at home. Bro. Gray
lives at Providence in the eastern
part of Grenada County, preaches
to a number of churches in that
part of the territory and is also
superintendent of a consolidated
school.

Bro. A. A. Bruner, of Pittsboro,
related the fact at the association
that he attended preaching at Pil-
grims Rest 47 years ago when a
woman, Mrs. Cattman, preached.
She was a Seventh Day Adventist.
One thing she said was that "if the
world did not come to an end in 3
years all she had said was false." It
did not, so no doubt her preach-
ing was false. Many of the mem-
bers of the church took up with her
false doctrine. At that time this was
the leading Baptist church in the
county, but following her preaching
it went down and has never been
very active since. Don't let false
teachers come into your church.

During his address at the asso-
ciation, Dr. J. B. Lawrence said
that his grandfather was licensed
and ordained by a church in the
Yalobusha Association nearly 100
years ago. He did not say what
church it was nor what his grand-
father's name was. Would like to
know more about that incident.

The committee to gather cows
from the county for the Children's
Home consisted of A. B. Magee,
Chairman, Oakland Miss., Route 1;
C. M. Williams, Grenada, Miss., Rt.
3; J. I. Haynes, Oakland, Miss. They
asked each church in the county to
give at least one cow; if it could
not do that, cooperate with another
church and give a cow together.

Prof. L. D. Wallace, formerly of
Oakland A. H. S. and Tallahatchie
A. H. S., is now principal of the
Coffeeville High School. Our town
is glad to have him and his splen-
did family with us. His wife is the
daughter of the late Rev. N. Q.
Adams of Sturgis, Miss., and a
niece of Rev. C. H. Dobbs, of Math-
iston, Miss.

Miss Josephine Floyd, a member
of the church at Coffeeville, receiv-
ed her diploma as graduate nurse
from the Baptist Memorial Hospital
of Memphis, on September 1st. She
stands high with the officials of
that splendid institution. She is one
of our finest girls.

Man (Who has been rescued) —
"Sir, you have saved my life. I
would gladly give you \$5, but I
have only a \$10.00 bill."

Rescuer — "That's all right, old
man. Just jump in again."

INFORMATION REGARDING THE NEW BOOKS IN OUR TRAIN- ING COURSE

The following gives the status of
the new books in the Training
Course for Sunday School Workers
arranged more or less according to
their progress toward completion:

SOME LEARNING PROCESSES
by L. P. Leavell and John L. Hill,
delivery August 31st.

WHEN DO TEACHERS TEACH
by H. Clay Trumbull and Doak S.
Campbell, delivery date September
9th.

HOW TO WIN TO CHRIST by
P. E. Burroughs, delivery date Sep-
tember 13th.

FROM JOSHUA TO DAVID by
John L. Hill, delivery date Septem-
ber 13th.

FROM BETHLEHEM TO OLI-
VET by Hight C. Moore, delivery
date September 18th.

THE BOOK WE TEACH by J. F.
Weatherspoon, delivery date Sep-
tember 22nd.

OUTLINES OF BIBLE HISTORY
by P. E. Burroughs, delivery date
September 25th.

LOOKING AT LEARNING by J.
L. Corzine. This manuscript has
gone to the printer as copy but will
not be delivered until around Oct.
15th.

FROM ADAM TO MOSES by H.
W. Tribble is in page proof form
and will probably not be delivered
until October 15th.

THE GRACE OF GIVING by P.
E. Burroughs will be ready about
October 20th.

THE SCHOOL IN WHICH WE
TEACH by G. S. Dobbins should
be ready around October 25th.

THE BAPTIST PEOPLE by P. E.
Burroughs should be ready by Oct.
10th.

FROM PENTECOST TO PAT-
MOS by Hight C. Moore should be
ready about October 15th.

GROWING CHRISTIAN CHAR-
ACTER by J. M. Price should be
ready about November 1st.

WHAT BAPTIST BELIEVE by
O. C. S. Wallace should be ready
about November 10th.

(Signed)
J. E. Byrd.

TYRO, MISS.

Have just closed 10 weeks of re-
vival services in which God honored
greatly this work. Churches and re-
sults as follows:

Began 4th Sunday in June with
brother H. H. Boone at Woolfolk
school house, was there for five
nights, had great crowds and one
conversion.

Began first Sunday of July at
Malmaron, preached 8 times, no
conversions.

Began third Sunday at Salem
church, Tate County, preached 11
times, had one conversion, two bap-
tisms and several by letter.

Began fourth Sunday at Tyro,
Tate County, preached 12 times, no
conversions, but great interest on
part of church people.

Began fifth Sunday of July at
Grays Creek, DeSoto County,
preached 13 sermons, 12 additions—
10 for baptism, 2 by letter.

Began first Sunday in August at



A Few Drops Every
Night and Morning
Will Promote a Clean,
Healthy Condition!

At All Drug Stores

Write Murine Co., Dpt. J., Chicago, for Free Book

Strayhorn, Tate County—20 addi-
tions, 16 for baptism and four by
letter.

Was at Longtown, Panola County,
beginning second Sunday in August,
preached 12 times, 2 additions by
baptism.

Began at New Hope, Tate Coun-
ty, third Sunday in August, preach-
ed 10 times, 8 additions, 2 by let-
ter and 6 for baptism.

Began fourth Sunday in August
at Ebenezer school house, Tate
County, preached 13 times, 1 by
letter and 9 for baptism and two
went to Methodist church.

"The Lord hath done great things
for us whereof we are glad." Praise
His name.

Prayerfully,

Henry Rushing.

BR

BRADSHAW

—o—

Mrs. Lula Bell Bradshaw, wife of
Rev. H. W. Bradshaw, age 58 years,
died August 24, 1934. She was
married to Rev. H. W. Bradshaw
February 29, 1891. There was born
to them 14 children, 12 living, 2
dead. Her membership was a Mis-
sionary Baptist Church. She was indeed
a great woman. Her suffering was
great but she bore it with great
patience. She leaves a fine set of
children as her greatest heritage.
She was buried at Concord church.
I was assisted by Rev. H. G. Wells
in the service.

D. W. Moulder.

Get Rid of Malaria!

Banish Chills and Fever!

To conquer Malaria, you must do two
things. (1) Destroy the infection in the
blood. (2) Build up the blood to over-
come the effects and to fortify against
further attack. There is one medicine that
does these two things and that is Grove's
Tasteless Chill Tonic. The tasteless quin-
ine in Grove's Tasteless Chill Tonic de-
stroys the malarial infection in the blood
while the iron builds up the blood. Thou-
sands of people have conquered Malaria
with the aid of Grove's Tasteless Chill
Tonic. In addition to being a noted rem-
edy for Malaria, it is also an excellent
tonic of general use. Grove's Tasteless
Chill Tonic is pleasant to take and con-
tains nothing harmful. Even children like
it and they can take it safely. For sale
by all stores. Now two sizes—50c and
\$1. The \$1 size contains 2½ times as
much as the 50c size and gives you 25%
more for your money.

TWENTY-SIXTH ANNUAL REPORT OF THE SOCIAL SERVICE COMMISSION OF THE SOUTHERN BAPTIST CONVENTION 1934

The unusual conditions referred to in the first paragraph of our last Annual Report have continued in our national life, except that judged by the output of factories, volume of sales and price indices and a change for the better in the unemployment situation, the economic conditions are somewhat improved. How much of this is artificial due to the enormous outlay by the government it would be difficult to say. If there has been improvement in the economic situation there certainly has not in the social and moral realm. Indeed the people of the United States have never passed through such a moral debacle or so nearly lost their moral standards and convictions as for the past several years, especially during the past twelve months. We do not undertake to discuss in detail all of these conditions with which our people are familiar through the public press but on the contrary limit this report to a few of the imperative things in the field of social service.

Organization and Activities of the Commission

Last year for the first time the Nominating Committee of the Convention divided the members of the Social Service Commission into three classes whose terms of office expire in one, two and three years respectively. The Commission as named by the Committee and elected by the Convention was as follows:

TERMS EXPIRING 1934—Geo. F. Elam, New Mexico; R. S. Owens, Virginia; John H. Webb, South Carolina; J. B. Weatherspoon, Kentucky; L. M. Lattimer, Texas; W. W. Gaines, Georgia; A. F. Crittendon, Mississippi.

TERM EXPIRING 1935 — Pat M. Neff, Texas; John W. McCall, Tennessee; J. E. Hampton, Oklahoma; W. L. Poteat, North Carolina; Joshua Levering, Maryland; C. O. Johnson, Missouri; H. L. Driskell, Louisiana.

TERM EXPIRING 1936 — E. N. Perry, Kentucky; W. D. Upshaw, Georgia; R. T. Russell, Florida; Will James, Arkansas; Merrill Moore, Alabama; A. J. Barton, N. Carolina.

Dr. R. S. Owens of Virginia found it impracticable to serve as a member of the Commission and has had no part in nor the responsibility for the activities of the Commission during the year.

For the first time also the Nominating Committee failed to designate anyone as Chairman of the Commission.

The Commission held a session July 20th at Ridgecrest, N. C., which was attended by nearly all of the members of the Commission. The Commission was organized by the election of Arthur J. Barton as Chairman. At this meeting, continuing for an all day session, careful consideration was given to many phases of social service. The Commission issued to the public press

a statement dealing with then existing conditions and particularly urging citizens to vote against the repeal of the Eighteenth Amendment.

Another meeting of the Commission is held at Fort Worth in connection with the Convention for the consideration and adoption of this report.

During the year the Chairman of the Commission has been active, and, as heretofore, has conducted a rather large correspondence, written numerous articles for the papers attended conferences, made addresses here and there at many places and on many occasions.

Thanks to the Sunday School Board

As heretofore the work of the Commission has been made possible only by the generosity of the Sunday School Board, which makes a small allowance for the expenses of the Commission. All requisitions are carefully itemized and the report of the Sunday School Board will show the amount expended. An allowance is made for part time stenographic help and slight incidental office expenses, such as stationery and postage, and for the necessary travelling expenses of the Chairman when he goes in his official capacity as Chairman of the Commission. We are deeply grateful to the Sunday School Board.

The Christian Sabbath

The proper observance of the Christian Sabbath as a day of rest and worship is fundamental in Christian teaching and life. Christians ought not to need any sort of legislation to quicken their consciences concerning their obligation and privilege in the matter of Sabbath observance. Sad to say many professed Christians forget both their obligations and their privileges, desert God's House and desecrate the Sabbath day by all manner of worldly and sinful engagements.

The state cannot properly legislate concerning Sabbath observance as a purely religious matter. Sunday as a civil day of rest for men and beast, as determined by legislative enactments, is a matter of public morality involving the welfare of the whole people and is fundamental in our American ideals and civilization. Destroy Sunday as a civil institution and you go a long way in the destruction of all that is distinctive and worthwhile in our national life.

As a part of the anti-social, anti-moral "crusade" of the lawless and immoral forces, now so active in our social order, there is a persistent effort to repeal or weaken all Sunday laws and to make Sunday a mere holiday devoted to all manner of commercial ends.

Our pastors and other leaders should give new emphasis to the divine obligation resting upon all Christians for the proper observance of the Christian Sabbath and to the obligation of the State to enact, maintain and enforce all necessary and suitable laws to safeguard Sunday as a day of rest, and should enjoin upon all citizens their obligation to obey all such laws. In this connection we call attention to the good work done in the defense

of our Sunday laws and for the observance of Sunday as a day of rest and worship by the Lord's Day Alliance of the United States, which, it is stated, has successfully defeated attempts in forty legislative bodies in the last eighteen months to weaken or repeal Sunday laws. In all matters of public morality our Baptist people can well afford to join hands with people of all faiths, or of no faith, who are like minded concerning the matters immediately involved.

Lynchings Increase

Lynching is one of the most barbarous and brutal forms of all lawlessness and crime. We have been happy heretofore to record steady and rather rapid decrease in the number of lynchings from year to year. We are deeply regretful to be forced to record that during the year 1933 the number of lynchings showed a marked increase over the previous year.

The figures as compiled by the Department of Records and Research of the Tuskegee Institute, Tuskegee, Alabama, are as follows:

"There were 37 instances in which officers of the law prevented lynchings. Six of these were in Northern and Western States and 31 in Southern States. In 24 of the instances the prisoners were removed or the guards augmented or other precautions taken. In the 13 other instances, armed force was used to repel the would be lynchers. A total of 48 persons, 11 white and 37 Negro, were thus saved from death at the hands of mobs.

"Of the 28 persons lynched, 4 were white and 24 were Negro. The offenses charged were: murder, 8; rape, 3; attempted rape, 3; wounding persons, 3; altercation, 1; no offense reported, 3; striking man, 1; slapping youth, 1; kidnapping, 2; stealing liquor, 1; insulting women, 1; threatening men, 1.

"The states in which lynchings occurred and the number in each state are as follows: Alabama, 3; California, 2; Georgia, 4; Louisiana, 4; Maryland, 1; Mississippi, 3; Missouri, 1; North Carolina, 1; S. Carolina, 4; Tennessee, 3; and Texas, 2."

The Gambling Mania

Among the most marked features of the present day is the widespread uprising of the gambling spirit. This is part and parcel of the moral debacle through which we are passing. The gambling mania, finding many forms of expression, is widely prevalent. Unquestionably the chief forces and factors behind the movement for the repeal of the Eighteenth Amendment intended not only to accomplish its repeal but to effect a general breakdown in the sentiment of our people concerning all moral questions, to repeal, as far as possible, all laws having distinct moral value and to enact in every state possible laws to license and

foster all manner of immoral practices.

Concerning this gambling mania and the progress already made by the demoralizing and immoral influences now at work in our social order, we quote from a sane and conservative and strikingly convincing editorial in a recent issue of the Religious Herald. We could hardly make a better summary. The Herald says:

"In several important States at the present hour measures looking to the establishment of lotteries as a regular source of revenue for the conduct of the government are under serious consideration. Recently a bill has been offered in the United States Congress proposing the establishment of a lottery under the auspices and direction of the Federal Government, with a view of increasing its revenue."

There is much else that might be quoted and much else that might be added but the foregoing is sufficient to show the trend. Undoubtedly there has been a letting down in the moral sentiments of our people but we hope and believe that this is not as general and deep seated as the surface facts would suggest. We believe rather that the repeal of moral laws and the enactment of immoral and anti-social legislation is due to the sinister influences which effected the repeal of the Eighteenth Amendment and does not represent the majority sentiment of the American people.

Surely all right-minded citizens will be shocked and appalled when they face the fact that it is seriously proposed to have Congress enact legislation setting up a huge national lottery. It would be impossible to conceive a more nefarious and destructive proposal. It would be impossible even to imagine the demoralization and degradation that would follow if such proposal were made effective.

Commenting on these general conditions the Religious Herald in the same editorial from which we have already quoted, fittingly and forcefully adds:

"The time is at hand when God's people should make themselves heard in clear, ringing protest against this general demoralization, when they should set examples of prudence, sobriety, piety and sup-

Woman Loses 41 Lbs. of Fat Blood Pressure Down Too

"I have been taking Kruschen Salts for my health, and for high blood pressure and rheumatism and it helped both. My blood pressure was as high as 290 when I started to take Kruschen. I weighed 255 and now I weigh 214 that is losing 41 lbs., in about nine months and I feel fine." Mrs. W. Eckoff.

A half teaspoonful of Kruschen in a glass of warm water every morning SAFELY takes off unhealthy fat by helping to re-establish proper functioning of body organs—at the same time it energizes and helps build up robust health. Feel years younger—ACT it and LOOK it. One bottle last 4 weeks. You can get Kruschen Salts at any drug store in the world.

Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

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USED SINCE 1820—FOR
BOILS

ported and re-enforced by these should make their influence felt not only in the social order, but in all the public interests and affairs of the land in which they live."

Witness of the Secular Press

As to the demoralizing and destructive influence and effects of the religious press or of the preachers or moral reformers.

It is to be deeply regretted that many of the metropolitan papers are lax in their views on nearly all distinctly social and moral questions. Some daily papers are now openly and brazenly advocating lotteries and all manner of gambling schemes and devices. But here and there a secular paper bears witness of the most convincing kind.

As quoted by the Baptist Standard, the Dallas Journal carried the following in its editorial column on April 12th, 1934:

"Betting on the races has pretty nearly demoralized the clerical force at the court house, we are told. Some of the employees are so daffy about betting that they can think of nothing else. Did you ever see a man that way? The chances are that, if you work in a big office or shop or store, there are plenty of men around you in the same shape. If rumor be true the men are no worse about it than the women are."

"We call horse racing the sport of kings. But the fringe of seedy gamblers that surround it in Dallas is no different from its sorry penumbra everywhere. Dallas employers are not gaining by the races at Arlington. They will not gain by them at Fair Park."

Birth Control

For several years now there has been widespread and persistent agitation by a comparatively small but well organized group to induce Congress to amend the Penal Code of the United States so as to allow the dissemination of information concerning contraceptives and birth control.

Of all the proposals for vicious and immoral legislation which have come forward in recent years we believe that nothing is more vicious or immoral than this proposal embodied in the Hastings bill. The proposition might be discussed at length from many different angles. This is not necessary. As it appears to your Commission the whole purpose of the movement demanding such legislation is at base vicious. The proposal is part and parcel of the general breakdown in moral standards and ideals and would encourage the masses of people, in so far as they yielded to its dictates and suggestions, to live their lives on the plane of a coarse and repulsive animalism.

Recognition of the Vatican

From press dispatches from Rome appearing in American newspapers it seems apparent that negotiations are in progress between our Government and the Vatican looking to the recognition of the Vatican State by our Government and the establishment of diplomatic relations between the two with an Ambassador of the Vatican established in Washington and an Ambassador of our Government established at the Vatican. We regard the matter as one

of such keen interest and vast importance that we quote this from the Philadelphia Evening Bulletin of March 7th, 1934:

"A definite agreement is reported to have been reached by President Roosevelt and the Vatican that diplomatic relations shall be established between the United States and the Holy See as soon as public opinion in America can be brought around to the idea."

Baptists stand unflinchingly for the separation of Church and State. Baptists are the pioneer champions of this principle in America. Religious liberty in America has been called the trophy of the Baptists by other than Baptist historians. Baptists believe in the freedom of conscience in the matter of religion to the extent that they would give their lives for their own freedom and for the freedom of others. In the Baptist view freedom of conscience is the right to worship God according to one's conscience, or not to worship at all, guaranteed by the State to all alike. The State has no authority over religion and religion has no authority over State. Church and State live and function in different realms, each has a relation to the other, each influences the other, but neither must assume or attempt to exercise authority over the other. This is basic and fundamental as a Baptist doctrine and a changeless principle of our American government.

Hence there could be no possible reason for diplomatic relations between our Government and the Vatican. By a treaty made between the Italian Government and the Pope of Rome the temporal power of the Pope was recognized and he was given the right of a temporal ruler over a few acres of ground in the city of Rome, and this has become known as the Vatican State. This was a concession to the Pope's claim of universal power both religious and political. His claim to political power and dominion is based on the fact that he is the head of the Roman Catholic Church, a far-reaching religious organization which during its entire history has engaged in political intrigues and sought to exercise political power. The Vatican has no army and navy; it has no agriculture; it has no industries; it has no commerce. It has no standing or claim as a national government and can have no possible claim to recognition by the governments of the world. If diplomatic recognition by our Government is sought and secured by the Vatican it will be only that the Pope, as head of the Roman Catholic Church, through political methods, may promote Roman Catholicism both as a religion and as a political power. Deep down in the soul of every true American the suggestion that our Government establish diplomatic relations with the Vatican stirs violent revolt.

International Peace

The prospects for International Peace has not been promising during the last twelve months. The withdrawal of Germany and Japan from the League of Nations has necessarily served to weaken the structure of the League, which of-

fers the one hope for regular international conference and the peaceful solution of international differences. The framing outburst of Nationalism throughout the world has produced a state of nervous tension. So far the outcome of the Disarmament Conference is disappointing. As there seems to be no hope for the disarmament of the nations to the level of Germany, as was contemplated in the Treaty of Versailles, which forced disarmament on Germany but promised disarmament for the other nations, there is apparently a growing acquiescence in the re-armament of Germany. In the far East there is friction between Russia and Japan. On the whole the past year has not been one to encourage the friends and advocates of peace.

The nations of the world, still bleeding as the result of the great war and burdened with taxation growing out of that war high beyond human endurance, and unable to meet the financial obligations placed upon them by that war, are still in a mad race of armament. Far more men are enlisted in the armies of the world than were enlisted in 1914 and the end is not yet in sight. International jealousies are rife. Great programs of navy construction are being inaugurated and carried forward.

An Associated Press dispatch from Washington, April 25th, announces that the administration expects to start immediately the building of ninety-five naval vessels "needed to give the United States a fleet second to no other navy in the world," that is to bring the United States Navy up to the treaty limit. The chairman of the House Naval Committee announced that this building program of the immediate future would require an appropriation of forty million dollars. In a letter of May 5th, received as this report is being completed, Hon. Carl Vinson, Chairman of the Committee on Naval Affairs, advises that the Navy Department estimates that it will cost \$380,329,250.00 to carry out the administration program of bringing the Navy up to treaty strength, and that since the National Industrial Recovery Act has gone into effect "the cost has increased about 25 per cent." In other words under present conditions it will cost \$475,411,562.00, or in round numbers one half billion dollars. In view of the present enormous increase in the public debt and in the tax burdens of our people it seems that such enormous expenditures for an enlarged navy can hardly be justified.

On the other hand in recent months it appears that some forces and influences are being quickened and are coming to the support of existing peace sentiment and peace machinery. In the recent exchange of notes between the Foreign Minister of Japan and our Secretary of State both declared that no difficulty exists between the two na-

tions that will not yield to a peaceful solution.

World Court

One of the most impressive demonstrations of recent years was the appearance before the Foreign Relations Committee of the United States Senate on March 23rd, 1934, of a large number of most representative citizens urging adherence to the World Court.

Some months back the Chairman of this Commission transmitted to each member of the United States Senate the resolutions passed at the last session of the Convention urging the ratification of the World Court Protocol and the adherence of our Government to the World Court. Most of the Senators acknowledged receipt of the resolutions and nearly everyone who acknowledged receipt expressed himself as favorable and desiring ratification, but without exception said that nothing could be done because of the attitude of the present administration. We hope that the Senate may be induced to act and that signs of International Peace may multiply and the nations may be saved from another orgy of self destruction.

Repeal of the Eighteenth Amendment

The Eighteenth Amendment to the Constitution of the United States has been repealed. The repeal was effective December 5th, 1933. We need not here recite the circumstances and the combination of sinister and evil influences which brought this result. They have been listed many times by writers and speakers dealing with the subject. They are many and varied. Perhaps the chief ones might be listed as follows: The failure of the government, both Federal and State, fairly and fully to enforce the law, heavily financed and utterly unscrupulous propaganda; many of the great metropolitan papers which seem to have no moral conviction and which were willing to lend themselves to the campaign for repeal in the hope of increasing advertising receipts; the small millionaire group which desired to shift tax burdens from their own shoulders to the shoulders of the masses who would drink the liquor and pay the liquor tax; the economic distress of the people which was capitalized by the liquor forces, the control of both major political parties by the liquor people and the unprecedented and unwarranted political pressure. It might be said, not unfairly, that repeal was effected by coercion.

The repeal of the 18th Amendment is the greatest backward step (Continued on page 15)

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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Last Tuesday morning we four set out through the country to visit Estes Park, the largest of the great parks which our government maintains. It is more than a hundred and fifty miles from here, but the highways within the stretch of country which is called a park are as fine as can be made. Our route led through Denver, seventy miles from here, a beautiful city of 250,000 people. Here, until a short time ago, lived Miss Sallie Stamps, for so long efficient superintendent of nurses at the Baptist Hospital in Jackson. She is now living in Alabama, not so strong as we wish she were. Passing through Denver, we came shortly to Big Thompson Canyon, and along this clear swift watercourse through the mountains we travelled almost to Estes Park. This mountain stream runs wherever its rocky course allows, and breaking into countless sparkling surfaces, dancing and dimpling over the rocks in bends and curves pursues its winding way. The roadway, which follows the stream, also turns and twists in ways so devious as to make the heart of a lowlander quiver, but is said to be as safe as the stream is picturesque. We entrusted all to our skillful driver and had not a bit of trouble. At intervals along the way were numerous small summer cottages, many of the cabins having funny or curious names. Among these were Peek Inn, Step In, Grandpa's Retreat, Laff-a-lot Inn, Linger Longer Inn, Weona Lodge, Just-Us Inn. But the most suitable name I saw was on a house in an open space by the highway, The Dust Blows Inn! I certainly think it did, but its name does not recommend it.

So we drove up and up and about three o'clock we reached the attractive little town of Estes Park Village, surrounded by high mountains. As an evidence of improved times it was full of people from many states, and we did not immediately find a cabin, called The Log. It was said to have been built fifty-five years ago by a trapper, and to be the first cabin put up in that region. We liked its age, but did not find fault with the new beaver-board of the inner wall, nor the comfortable rug on the floor. Leaving our things here, we rode out on one of the mountain roads, returning for dinner to a cafe which furnished us mountain trout or Virginia ham with suitable accompaniments, according to our choice. The night was cold, but comfortable in our room, and the next morning we made a not too early start on the return trip. We went this time by the foot of Long's Peak, one of the most magnificent mountains of this great mountain system. It is a little higher than Pike's Peak and of much greater extent, having three summits instead of one. Its shining granite slopes are climbed only by strong-hearted pilgrims who sometimes fall and meet their death on the rocks below, or get lost and are frozen in winter. Long's Peak dominates the whole country, rising majestic in the morning sunlight. Leaving these high places we came down through another winding canyon, along the South St. Vrain River. This canyon is different from Big Thompson Canyon, less rocky but equally impressive. I hope that at sometime you may see for yourselves these marvels of God's creative power.

Bible Story No. 11: Sept. 13th.
Abraham's Prayer for Sodom
Genesis 18:16-33

Abraham was visited one day at his tent on the plains of Moab, by three who seemed men, but were, two of them, messengers from heaven, and the third, the Lord Himself.

After he had welcomed them, and entertained them lavishly, as was the custom in those countries, they were allowed to go on their way, the Lord said, "Shall I not tell my friend Abraham about what I am going to do, he who is going to be a great and powerful people, and a blessing to all the peoples of the earth? For I know that he will rule his children and household, and teach them to walk in my way, that I may be able to make of them what I have promised." So He told Abraham that the cities of Sodom and Gomorrah were so wicked that they had come down to see if it was as bad as they had heard, and that there was no hiding it from Him. The two angels went on toward Sodom, where, you will remember, Lot, Abraham's nephew, lived, but Abraham stood before the Lord. He drew near to the Lord, and made this plea: "Would you destroy the good people with the bad? There might be fifty good people in the city; won't you spare it for the sake of the fifty good people? Shall not the Judge of all the earth do right?" The Lord replied that He would not destroy Sodom if he found there fifty good people. Then Abraham thought in his heart that there might not be as many good ones as fifty, even in a great city, so he asked timidly, how it would be if there were five less than fifty, and the Lord assured him that he would not destroy it if there were forty-five. But Abraham still could not be satisfied, and he asked what if there were forty there, and the Lord said that this would be enough good ones to save the city. And Abraham cried, "O Lord, don't be angry with me, but let me ask how about thirty good ones?" The Lord consented to spare the city for thirty who were good. Abraham asked then if twenty and if ten could be found who were righteous, would that save the city. The Lord responded that He would not destroy it for ten's sake, and Abraham ceased his requests. But there were not ten good people in that wicked city, and it was destroyed, along with the nearby city of Gomorrah, with a rain of fire and brimstone from the Lord.

Questions for You to Answer

1. What fine thing did the Lord say about Abraham in verse 19?
2. Why was Abraham especially interested in Sodom?
3. Did he have also a general pity for its destruction?
4. How did Abraham show his humility in making these requests?
5. If he had asked that the city be saved for the sake of five righteous, would there have been enough?

Answers to August Questions By Fannie Mae Henley

1. Because he was a just and upright man.
2. Shem, Ham and Japheth.
3. Six hundred years old.
4. Eight.
5. Raven: dove.
6. The world would never again be destroyed by water.

Number Two

1. Shem, Ham, Japheth.
2. Noah's three sons.
3. The shedding of your own life blood.
4. Whoever sheds human blood, by human hands shall his blood be shed.
5. The rainbow in the sky.

Number Four

1. Only one.
2. English, French, Spanish, Greek, Chinese, German, Italian, Swedish.
3. Build a city and tower whose top would reach to heaven.

4. Yes.

5. Let us make a babble of their language so they cannot understand each other.

6. The Lord scattered them all over the earth and the city was never finished.

Number Four

1. Chaldaean Ur.
2. No.
3. I will make of you a great nation and in you shall all nations be blest.
4. By obeying God.
5. Sarah. Lct.
6. Two.

Number Five

1. Lot was Abraham's nephew.
2. It does.
3. Because he was selfish.
4. He did not. Sodom.
5. Genesis 13:15, 16.
6. By building an altar to God.

Eunice, La.,
August 25, 1934

Dear Mrs. Lipsey:

I finally received your letter that you had sent sometime past, requesting some articles that would be of interest to your children. But for the fact that I have been away engaged in missionary work practically all the summer I have not been able to attend to my work as I should. But I want to assure you that I truly appreciate the contribution that you and your children are making for this great mission work. I was in four meetings lasting two and three weeks each. There were 99 additions in the four meetings—most all of them for baptism. The Lord was wonderfully good to us this summer. He greatly blessed the French work in South Louisiana. It was my privilege to go in homes this summer which had never heard the Gospel before. Some were gloriously converted.

Mrs. Lipsey, I don't know what I could say that would be of interest to your children. So I asked one of these French converts to write about his conversion and I am sending it to you as he told it in his own words himself. But I doubt if it will be of interest to your young children.

Trusting God will continue blessing you and your good work.

I am your servant in Christ,
Theo. Cormier.

Olive Branch, Miss.
Sept. 1, 1934.

Dear Mrs. Lipsey:

What a fine time you must be having with your children in Colorado! You must tell us all about your trip as Julia Frances and Bettie Toy did. They wrote such interesting letters we read them twice. I am sending you Jeannie Lipsey Club dues for August and Bible question answers.

With love,

Fannie Mae Henley.
So glad to hear from you, Fannie Mae, way out here in Colorado. Thank you for the money and the answers. I'm afraid my Record children will get tired of my letters.

GOOD MEETINGS

The writer is the pastor of four churches and has had four good men to help in meetings during the summer. Each seemed to be God's man for the place and the Lord honored their services. Pastor L. Bracey Campbell, did the preaching in the meeting at Mount Olive. His manner was humble but earnest

666

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and his messages were clear, evangelistic and filled with fervor. Christian people were strengthened and more than a half dozen souls were led to Christ.

Pastor P. D. Bragg of Pickens and Carthage did the preaching at Madison Station. His messages rang true to the Book and he trusted God for results. Excellent congregations waited on his ministry and went away blessed. The church experienced the largest increase in membership it has had in several years.

Pastor J. B. Herndon of Prentiss was with us at Liberty in Smith County for the week including the fourth Sunday in July. Although the weather was hot and many of the people had to walk, the house was packed and overflowing with people who came to hear the life-searching, soul stirring messages of this fearless, yet loving Gospel preacher.

As the result of this meeting many church members pledged themselves to more consecrated living, several came with letters from other churches and some on profession of faith.

Brethren Bragg and Herndon are comparatively new in our state but they are worthy of our love and confidence.

Brother Zack Sullivan of Cheneyville, La., came back to his old home church to hold the meeting this summer. His father and mother, as well as several aunts and uncles with their families, worship at New Sardis, near Mount Olive and they were delighted to hear him in another series of meetings. Surely the Lord was delighted with his services and poured out his blessings in the salvation of souls and the revival of interest in the lives of many Christians. This church was also fortunate in having with it during the meeting brother Gay, sent out by the Sunday School Leaders to put on a Sunday School Extension Campaign. As a result of his work the people have a larger vision and a more definite plan for work. In this connection we want to express our appreciation for similar work done by Miss Therrell of Ellisville at Liberty church during the same week, and also to the Sunday school forces of our state and the Sunday School Board for this effort to help the rural churches to see and to advance towards their possibilities.

The pastor and his people give thanks to God for the privilege of working and associating with these capable consecrated Christian workers and pray God to bless them in their own fields of labor.

Bryan Simmons.

Young Man: "Father, I've a notion to settle down and go in for raising chickens."

His Dad: "Better try owls. Their hours would suit you better."

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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

Oxford, Miss.

—:—

Jackson, Miss.

BROOKHAVEN UNIONS HAVE EFFICIENCY CAMPAIGN OVER THREE MONTHS PERIOD

Following somewhat the suggestion given in the June issue of the B. Y. P. U. Magazine, Mr. Carl Rosanke, Baptist Training Union Director of the Brookhaven church, led the unions in an Efficiency Campaign that lasted for three months.

The unions were judged each Sunday on ten points and their grade announced each month with the final grade for the quarter being announced the first Sunday in September. The Steadfast (Senior) union led for the first two months but lost in the third month giving first place to the Taylor (Intermediate) union, who had a grade for the three months of 79.2, the A. F. C. (Senior) union had a grade of 78.5 and the B. A. U. came third with a grade of 77. The seven unions entered enthusiastically into the campaign, none making less than 70 for the entire period.

The ten points the unions were graded on were:

1. Did unions start on time?
2. Were 75 per cent of those present on time?
3. Was the Bible Drill well prepared and well done? (Memory verse drill for Juniors).
4. Were all who had been assigned parts on program for the evening present?
5. Were no quarterlies used at any time, either for the program, Bible drill, or assigning parts?
6. Was program rendered in an interesting way?
7. Was there any special feature on program, such as special music, posters, chalk talk, etc.?
8. Were members as a whole attentive and orderly?
9. Did unions dismiss on time, but not ahead of time?
10. Did 75 per cent of those present stay for the evening preaching service in this church?

This has been an interesting campaign. A different judge was assigned each union each Sunday night. Try it in your Training Union.

SOMETHING NEW AND DIFFERENT—A HELP FOR THE SOCIAL COMMITTEE

Social committees are always on the lookout for helps, and because of that need Miss Hazel Rhodes of Taylorsville, Miss., has worked out in a card system a splendid collection of games and socials, neatly packed and indexed in a cedar filing case and is offering them to any organization who really wants enough material to run them for the next several years and have something different for each social. There are 146 games of various kinds and 16 complete socials with invitation suggestions on through

to the good byes. Every church or union will do well to secure one of these sets and it can be had by ordering direct from Miss Rhodes. The price, postpaid to you, is \$1.75. The card system makes it easy to add games to this collection from time to time.

CHANGES IN OFFICIAL NAMES

It is well known by now that we have adopted the term Baptist Training Union as the name that applies to the B. Y. P. U. and B. A. U. work combined, but some continue to ask if we have done away with the B. Y. P. U. The answer is NO, we still have the Junior, Intermediate and Senior B. Y. P. U.'s but we have the B. A. U. (Baptist Adult Union) also and hence the name Baptist Training Union as the name for the general organization.

In the Associational Baptist Training Union we have changed the name of the "President" to Director, the "Vice-President" to Associate Director and the "District or Group Leader" to Group Director. These terms seem to fit into the general plans of organization and work better and we are happy to find our associations falling right into line and changing to these new terms.

THESE ASSOCIATIONAL MEETINGS WE ARE HOLDING

Three districts have held their meetings and in each case the meeting was satisfactory. Not large crowds but we only asked for the leaders hence expected a limited number. In every case it has been voted to cooperate in the new suggestions and we feel that we have a busy and profitable year ahead of us. Each Associational Director is being given a Report and Plan Book and is promising to use it. Each association is agreeing to let their associational year begin with October, and each association has agreed to let their meetings be on the first Sunday afternoon of the first month in each quarter or if held on a week day as near that time as is best. The new standard for the association has been looked upon with favor and the directors pledged to promote it within the association. We'll get to you as soon as we can.

A HAND WRITTEN PROGRAM

The Mendenhall B. Y. P. U. has solved the problem of Quarterly Reading. The State Secretary was in this splendid church one Friday night for an associational meeting. He arrived at the church ahead of the others and spent the time "looking around." In the Senior B. Y. P. U. room he found a number of hand written copies of the B. Y. P. U. program of the Sunday before suggesting that somebody was in-

terested enough to take the time for this in order that the proper example might be set by the president and group captains. We congratulate this union on its leadership and suggest their plan to all.

—BR—

LEITCHFIELD, KY.

The Baptist Record is a most welcomed visitor in my home each week. I enjoy the editorials and articles, and find lots of pleasure in reading of the work of the brethren in my old home state. I rejoice with you and commend the people of Mississippi for their stand on the liquor traffic. We plan a local option vote in the county I live in here about the first of December, and we have no doubt but that the county will go overwhelmingly dry.

Sunday morning, September 3rd, was a great day in the Leitchfield Baptist Church. It has been my privilege to be pastor of this church for nearly five years. I was called to a larger church in the city of Louisville the first of June, but my people here rose up as one and asked me not to leave them until we had accomplished some things we had set out to do. I prayed earnestly and felt led to remain with them. These good people granted me two months leave of absence with pay for a trip to the Holy Land. I left the first of June and returned to Leitchfield the eighth of August. How I wish every preacher of the Word could visit this land where our Lord lived in person, but it is not my purpose to write about this land at this time, but tell you that while I was away my good people started a movement to pay off our church debt. The folk said that they could think of nothing that would please me much more, so when I returned home, most of the \$2,500 we owed had been raised. Last Sunday morning at the close of the service the matter was put before the people to finish up, and in a few minutes without pressure we had raised \$44.25 more than was needed. Our church building was completed in 1926 at an expense of \$34,000. We are rejoicing that in times like these our people are willing to raise \$2,500 in cash, not in pledges, and free the church of all debt. Not only have these good people paid the total cost of the

church in the last 10 years, but have given an average of nearly \$1,000 a year to missions and benevolences, and have kept the current expenses up-as due. Our financial report for last quarter showed a balance of \$110 in the general expense treasury. Ours is not a large membership. We have about 250 resident members, and only about 150 you could call active members. This is the easiest church I have ever been connected with to raise money. The secret of it is that we have a number of tithers. What it would mean to our work if all our people could learn the power and blessing of the tithe dedicated to the Lord. That is God's plan, and may the day soon come when His children will accept it.

Brother Bryan Simmons will be with us in a revival meeting beginning the 15th of October and running for two weeks. We hope many will join us in prayer for His favor. I will be with brother T. J. Barksdale for two weeks beginning the 7th of September in a meeting at his church in Louisville, Ky.

Sincerely yours,
A. B. Pierce.

—BR—

IN REMEMBRANCE

Of Mrs. U. S. Bridges of the Clear Branch Community

—O—

On August 31, 1934, God called from among us one of the most beloved women. Mrs. Bridges was before her marriage Miss Alma McDonald. She leaves a devoted husband, 4 children, 5 brothers and numbers of other loved ones and friends.

Her going has left us so sad but still it is sweet to know that some day we will meet her on yonder shore.

She slipped away, but still her loving deeds will last. We'll miss her loving face and words. It seems so hard to give her up, but God knows best. We thank God for His mercy on us and thank Him for sparing this dear woman, who is gone but not forgotten.

A niece,
Mrs. W. M. Grantham

—BR—

Dr. J. R. Hobbs of First Church, Birmingham, is preaching a series of sermons on the Book of Revelation.

UNION UNIVERSITY JACKSON TENNESSEE

Begins its 101st year September 18th. Faculty of thirty-one members, trained in America's foremost Universities. Our ideals of life and conduct the same as those of the First Baptist Church. Every faculty member practices what we preach. All expenses for a session \$354. For further information write

JOHN JETER HURT, President.

IMPROVE YOUR SUNDAY SCHOOL RECORDS WITH SIX POINT RECORD MATERIAL

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Jackson, Mississippi

808 CHURCHES WHICH MADE NO CONTRIBUTION TO THE COOPERATIVE PROGRAM FROM JAN. 1, 1934 TO SEPT. 1, 1934

The list of non-contributing churches on May 1st was 912. This list has been reduced since that time by 111. Before the close of the year we want to reduce this list to zero by obtaining a contribution from every church in the state. You will observe that these are churches which have not paid to the Cooperative Program. Some of them may have sent in designated gifts.

Alcorn County Association

Liberty Hill, Cane Creek, Bethlehem, Brush Creek, Fairhaven, Glendale, Jacinto, Kemps Chapel, Lone Oak, Love Joy, Mays Creek, Shiloh, Tuscumbia, Union, Antioch.

Benton County Association

Clear Creek, Canaan, Flat Rock, Hamilton, Lone Oak, Pleasant Hill, Pine Grove.

Bolivar County Association

Walker-Hanks Memorial, Benoit, Merigold, Skene, Blaine.

Calhoun County Association

Pittsboro, Antioch (Cal.), Antioch (La.), Banner, Bethel, Bentley, Big Creek, Concord, Duncan Hill, Drivers Flat, Ellard, Gaston Springs, Lantrip, Macedonia, Meridian, Midway, New Providence, Old Town, Parker, Pilgrim's Rest, Poplar Springs, Rocky Mount, Sarepta, Spring Creek, Union Grove, Turkey Creek, Pittsboro.

Carroll County Association

Calvary, Coila, Carrollton, Hickory Grove, Mt. Pisgah, McCarley, N. Carrollton, New Bethel, New Jerusalem, New Salem, Poplar Springs, Waiden.

Chickasaw County Association

Amity, Arbor Grove, Buena Vista, Center Hill, Egypt, Friendship, Mt. Olive, Parkersburg, Pleasant Grove, Pleasant Ridge, Woodland, Okolona, Bethel, Houlka.

Choctaw County Association

Bethany, Blythe Creek, Chester, Concord, Crape Creek, Fentress, French Camp, New Haven, Providence, Spring Hill, Wood Springs, Bethlehem, McCurtains Creek.

Clay County Association

Old Montpelier, Antioch, Hebron, New Montpelier, West Point - West End.

Clarke County Association

Falling Creek, Hepzibah, Knights Valley, Montrose, Northup Chapel, Phalti, Pine Hill, Souenlovie, Mount Zion, Union.

Coldwater Association

Center Hill, Trinity, Oak Grove, Ebenezer, Grays Creek, Horn Lake.

Columbus Association

Bethel, Mayhew, Columbus East End, Long Branch, Hebron, Mount Zion, New Salem, Pleasant Hill.

Copiah County Association

Carpenter, Pearl Valley, Poplar Springs, Rockport, Sardis, Rocky Hill, Galilee, Antioch, Gatesville, Harmony, Sylvarena, Bluff Springs.

Covington County Association

Calhoun, Lebanon, Mt. Horeb, Oak Grove, Rock Hill, Sanford, Union, Jr., Union, Sr., Williamsburg, Willow Grove.

Deer Creek Association

Louise, Four Mile, Straight

Bayou, Midnight, Isola, Glen Allan.

Franklin County Association

Concord, Damascus, Lucien, Morgans Fork, New Hope, O'Zion, Providence, Pleasant Valley, Quentin, Spring Hill, Sarepta, Siloam, Union, Mt. Zion.

Greene County Association

Piave, Avera, Cedar Grove, County Line, Fellowship, Indian Hill, Johnson Creek, Sand Hill, Pleasant Hill, West Salem.

Grenada County Association

Elliott, Enon, Leflore, Hebron, Holcomb, Mt. Paron, Providence.

Harrison County Association

Bowen Memorial, Grace Memorial, Logtown, McHenry, Persimmon Hill.

Hinds County Association

Beulah, Bryam, Chapel Hill, Palestine, Raymond, Learned.

Holmes County Association

Antioch, Harlands Creek, Mount Pleasant, Mt. Vernon, Saron, Tchula.

Itawamba County Association

Fairview, Kirkville, Liberty Grove, Mt. Moriah, New Home, Pleasant Ridge, Salem.

Jackson County Association

Escatawpa, Fountainbleau, Iowana, Red Creek Union, Wade, Pascagoula First.

Jasper County Association

Antioch, Decedar, Dushau, Enon, Fellowship, Lake Como, Union Seminary, Pine Grove, Ebenezer, Corinth, Concord, Montrose.

Jeff Davis County Association

Antioch, Bethany, Dublin, Hebron, Hepzibah, Ebenezer, White Sand.

Jones County Association

Indian Springs, Centreville, So-so, Harmony, Sandersville, Fairfield, Lowrey Creek, Wausau, Mt. Oral, Moselle, Sharon, Pineview, Pleasant Home, Shelton, Ovet, Bethlehem, Beulah, Fellowship, Antioch, Pleasant Ridge, County Line, New Hope, Tuckers Crossing, Bethel, Mars Hill, Corinth, Mount Olive, Pine Grove.

Kemper County Association

Black Water, Corinth, Union, W. Kemper, Salem, Wahalak, Antioch, Bluff Springs.

Kosciusko Association

Beulah, Bowlin, Carson Ridge, Center, County Line, Doty Springs, Edgefield, Ethel, Harmony, McCool, New Hope, North Union, Pilgrims Rest, Pleasant Ridge, Springdale, Zama, Jerusalem, Yockanookany.

Lafayette County Association

Abbeville, Bethel, Bluff Springs, Tula, Dillard, Harmony, New Prospect, Philadelphia, Taylor, West Union, Yellow Leaf, New Elbethel, New Hope.

Lauderdale County Association

Arkadelphia, Causeyville, Collinsville, Concord, Daleville, Hickory Grove, Macedonia, Meridian 41st, Mt. Gilead, Mt. Horeb, Mt. Olive, Mt. Vernon, Pine Grove.

Lawrence County Association

Antioch, Arm, Bismark, Crooked Creek, Jayess, Nola, New Zion, Oma, Oakvale, Wanilla.

Leake County Association

Rocky Point, Center Hill, Corinth, Freeny, Good Hope, Mars Hill, Mt. Carmel, Renfro, Salem, Springfield, Thomastown, Cedar Grove, Pleasant Hill, Tuscola.

Lebanon Association

Big Level, Baxterville, Dixie,

Lumberton, Macedonia, Military, Bond, McLaurin, Pearce Creek, Providence, Red Hill, Richburg, Corinth, Sumrail.

Lee County Association

Auburn, Baldwin, Birmingham, Brewer, Center Hill, Macedonia, New Hope, New Macedonia, Pleasant Hill, Pleasant Valley, Uclatuba, Union Hill, Mt. Zion, Oak Hill.

Leflore County Association

Money, Schlater.

Liberty Association

Antioch, Bucatunna, Center Grove, Center Ridge, Coyette, Elam, Hurricane, New Bethel, Liberty, Pine Grove, Pleasant Grove, Rolling Creek.

Lincoln County Association

Arlington, Bethel, Big Springs, Calvary, Fair River, Holly Springs, Macedonia, Mission Hill, Pearlhaven, Philadelphia, Pleasant Grove, Union, Friendship, Heucks Retreat, Moaks Creek, Mt. Moriah, Mount Pleasant, Norfield.

Madison County Association

Lone Pine.

Marion County Association

Antioch, Clear Creek, Holly Springs, Hurricane Creek, Oloh, Shiloh, Sandy Hook, Spring Cottage, Greenville, Kokomo, White Bluff, Cedar Grove, Ebenezer, Edna, Goss, Improve, New Hope.

Marshall County Association

Clear Creek, Cornersville, New Harmony, Philadelphia, Salem, Mt. Moriah, Pleasant Grove, Spring Hill, Alexandria, Chewalla.

Mississippi Association

Bethel, Dry Fork Union, Glading, Mt. Pleasant, New Zion, Oak Grove, Pioneer, Stephenson, Woodville, Gillsburg, Hebron, Memorial, Robinson.

Monroe County Association

Athens, Bethlehem, Gregory Chapel, Harmony, Centreville, Becker.

Montgomery County Association

Bethsaida, Eskridge, Hebron, Mulberry, Poplar Creek, Poplar Springs, Pine Bluff, Shiloh, Stewart, Union, Milligan Springs, Kil-michael, Scotland.

Mt. Pisgah Association

Rock Hill, Sardis.

Neshoba County Association

County Line, Decker, Ebenezer, Hope, Linwood, McDonald, Mt. Nelson, Mt. Zinai, New Blackjack, New Hope, Pleasant Dale, Spring Creek, Stallo, Neshoba, Providence, West Philadelphia, Bluff Springs, Burnside, Longino, Pearl Valley.

New Choctaw Association

Bokohoma, Calvary, Canaan, Bethany, Hope, Hopewell, Macedonia, Mt. Zion.

Newton County Association

Bethel, Good Hope, Mt. Pleasant, Oakland, Rock Branch, Union, Beulah, Lawrence, Chunky, Pleasant Ridge.

Noxubee County Association

New Bethel, Vernon.

Oktibbeha County Association

Center Grove, Long Branch, New Hope, Self Creek, Wake Forest, Morgan Chapel, Double Springs, Longview, Sturgis.

Panola County Association

....Tocowa, Hebron, Longtown, McIvor, Shady Grove, White Oak Grove, Pilgrims Rest.

Pearl River County Association

Derby, Goodyear, Harmony, New

Palestine, Olive, Spring Hill, Steep Hollow, West Union, White Sand, Bethel, Sycamore, Oak Grove, Liberty, Zion Hill.

Perry County Association

New Augusta, Beaumont, Good Hope, Runnelstown, Red Hill, Seminary, Indian Springs.

Pike County Association

Bogue Chitto, Holmesville, Thompson, Johnston Station, Union.

Pontotoc County Association

Buchanan, Carey Springs, Center Hill, Endville, Furrs, Hebron, Hopewell, Liberty, Locust Hill, New Hope, Oak Hill, Piney Grove, Randolph, Shady Grove, Wallfield, Friendship, Spring Hill, Toccopola, Troy, Duncan Creek, Turnpike, Zion.

Prentiss County Association

Caver, Magnolia, Caston, Mount Olive, Mount Zion, Oak Hill, Osborne Creek, Pleasant Grove, East Prentiss, Baldwin, Thrasher.

Rankin County Association

Dry Creek, Galilee, Liberty, Pearl City, Pearson, Bethlehem, Cato, New Prospect, Clear Creek, Hickory Ridge, Mizpah, Star.

Riverside Association

Berea, Darling, Lambert, Rich, Sunflower, Wildwood, Marks First, Sledge, Coahoma, Dundee, Friars Point, Jonestown, Lula.

Scott County Association

Hopewell, Homewood, Liberty, Pulaski, Ridge, Steele, Union.

Simpson County Association

Hope, Everett, Gum Springs, Jupiter, New Bethlehem, Oak Grove, Pinola, Siloam, Shivers, Stonewall, Weathersby, Pleasant Valley, Corinth, Strong River, Palestine, Athens, Goodwater, Macedonia.

Smith County Association

Oak Grove, Rose Hill, Sylvarena, Beulah, Burns, Clear Springs, Clear Creek, Harmony, Leaf River, Mount Carmel, Mt. Pleasant, Mt. Zion, Mineral Springs, New Home, Rocky Hill, Salem, Ted, Union, White Oak, Zion.

Sunflower County Association

Carroll, Holly Grove, Lombardy, Nora Smith, Porter Bayou, Rome, Roundaway, Wade, Blaine, Dockery, Doddsville, Jones Bayou.

Tallahatchie County Association

Ashland, Bethany, Central, Cowart, Friendship No. 2, New Goshen, Vance, Paul, Scotland, Corinth, Tutwiler.

Tate County Association

Bethel, Evansville, Hickory Grove, Looxahoma, New Hope, Strayhorn, Tyro, Wyatt, Arkabutla, Mt. Manana.

Tippah County Association

Pleasant Hill, Hunter Chapel, Mt. Moriah, Turners Chapel, Peoples, Pine Grove, Academy, Lebanon,

How To Quickly Soothe Nerves And Ease Headache

When wild nerves and splitting headache almost drive you crazy, get quick, soothing relief with STANBACK, the "Balanced Prescription." STANBACK acts quicker and leaves no unpleasant after-effect. Millions say, "It's wonderful!" Try it. Trial size ten cents. Economy size, twenty-five cents. FREE: Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a free full size package of STANBACK.—Adv.

Oakland, Faulkner, Mount Olive, Concord, Mt. Hebron, Macedonia, Tiplersville.

Tishomingo County Association
Bethlehem, Burnsville, Forest Grove, Mt. Moriah, Highland, Mount Vernon, New Liberty, Old Providence, Tishomingo, Union, East Port, Belmont, Cross Roads, Golden, Paden.

Union Association
Bethesda, Elmo, Fellowship, Pioneer, Old Salem, Piedmont.

Union County Association
Amaziah, Bethel, Beulah, Beech Springs, Blue Springs, Enterprise, Ingomar, Mt. Gilead, New Harmony, Pleasant Hill, Pleasant Dale, Zion Hill, Oak Grove, Old Oak Grove, New Prospect.

Walthall County Association
Centerville, Magees Creek, Smyrna, Union, Enon, Knoxo.

Wayne County Association
Chason, Chaprall, Evergreen, Hiwantee, Pleasant Grove, Strengthen, Zions Rest, Eucutta, Hopewell, Mt. Gilead, Denham.

Webster County Association
Hohenlinden, Mt. Pleasant, Union, Mantee.

Winston County Association
Hopewell, Liberty, Oak Grove, Plattsburg, Evergreen, Gum Branch, High Point, Macedonia, Poplar Flat, Antioch, Loakfoma, Yellow Creek, Elliston Ridge, Holly Grove, Harmony, Mt. Pleasant, Sardis, Murphys Creek, Shiloh.

Yalobusha County Association
Big Springs, Camp Ground, Clear Springs, Dividing Ridge, New Hope, O'Tuckalofa, Pine Grove, Pleasant Grove, Sylvarena, Bethel, Hopewell, Tillatoba.

Yazoo County Association
Bethlehem, Holly Bluff, Liverpool, Oak Grove, Ogden, Providence, Rocky Springs, Short Creek, Bethel, Center Ridge.

Zion Association
Philadelphia, Hebron, Tomnolen, Mt. Pleasant, Lollars Grove, Pilgrims Rest, Pleasant Hill, Cross Roads, County Line, Monte Vista, Bluff Springs, Mt. Zion, Harmony, Fellowship, Mt. Vernon, Walthall, Cumberland, Double Springs, Mathiston, Spring Creek.

WINNFELD, LA.

Last Sunday the First Baptist Church of Winnfield celebrated, with appropriate services, the pastor's first anniversary. The year just closed was a blessed one in many respects. Truly it was a year of progress and achievement.

The Sunday school enrollment was about 500 twelve months ago. It is now approximately 900—practically doubled. The average attendance a year ago was around 250 but for the last several months the school has averaged about 500. Our record attendance stands at 735. The Six Point Record System has been installed and is operating throughout the school. In no phase of the church work has there been more marked progress than in the finances. The church raised for all purposes during the associational year 1933, \$3,705.95, whereas during the year beginning September 1, 1933, and closing August 31, 1934, the church raised for all purposes,

\$9,787.74—almost three times more than the previous year. The amount raised during the year just closed is even more interesting when compared with 1929, the peak year of the church financially, according to records of the church in the office. For example, the church raised for all purposes during 1929, which it will be recalled was a very prosperous year, \$8,984.34, whereas during the year closing August 31st the church raised a total of \$9,787.74—almost one thousand dollars more than in 1929.

The church and pastor alike are happy and full of hope and faith as they face the second year together. Plans and programs are already under way which are calculated to make this year by the grace of God the greatest year in the history of the church. Miss Eva C. Lewis began her work with us as Educational Secretary September 1st. We feel that her coming is of the Lord and that she is going to mean a great deal to us.

Blessings on you and The Record. I enjoy it more and more all the time.

Yours cordially,
B. C. Land.

CATCHINGS

A marriage of unusual interest was that of Miss Margaret Cooper, lovely daughter of Dr. and Mrs. W. H. Cooper to Rev. Herschell J. Logan of Americus, Ga., which was solemnized Friday evening, August 10th in the home of the bride's parents, with the Rev. Vincent Crawley of Hollandale officiating.

The bride is one of the popular young ladies of the community. She attended the Catchings Consolidated High School.

Following the ceremony Rev. Logan and his bride left for a trip to the Gulf Coast. They will make their home in Catchings.

CLARKSDALE

As the doors of the Clarksdale Baptist Church were thrown open this morning—Sept. 2nd—a throng of people entered in. As one looked into their bright faces, we were cognizant of the fact, something had happened to merit this pleasure. The pastor, Dr. V. E. Boston, and his beloved family, had just returned from their month's vacation. The church was manifestly happy. The pastor and family also had a gleam in their eyes, showing home was a good place. Had a large audience, and uplifting, spiritual service. At the close of the sermon an invitation was given to those who would renew their vows, and promise to help enlarge and build our work for the future, to come forward and give their hand to the pastor. All came and we are happy. So you may expect to hear good things from our church.

Dr. Boston held three meetings while away on his vacation with marvelous results. For the combined three meetings there were 54 additions—24 surrendering for definite work; 296 reconsecrations. Pray for our work here. We hope to move forward as never before.

—Reporter.

(Continued from page 11)

in economic sanity and moral welfare legislation ever taken by a great people. It would be impossible to forecast or even imagine the frightful evils that will result. They are already manifest on every hand. Every warning given by the opponents of repeal has already been vindicated; every promise and assurance given by the advocates of repeal has already been proved to be utterly false.

Wild-cat stilling and bootlegging, which were supposed to disappear, show a steady increase and now the government, both Federal and State, is throwing up its hands before the bootlegger, making little serious effort to enforce the law or to bring him to book, but proposing to deal with him by competition in the price of liquor. Drunkenness is everywhere increasing and the court dockets are already jammed with the ripening fruits of our reckless sowing. Industrial and highway accidents are already mounting. Platform pledges and campaign promises against the return of the saloon are already forgotten and in many places the old time saloon is back and doing its deadly work.

You can repeal prohibition but you cannot repeal the nature of alcohol; you cannot repeal its deadening effect upon the brain; its paralyzing power over the nerves. You cannot repeal the beggary and want which always follows in the wake of alcoholic drinks.

Method Used to Accomplish Repeal
We quote two sentences from our last Annual Report as follows:

"For the first time also the resolution proposing the Constitutional Amendment provides that the amendment shall be acted upon not by the legislatures of the several states but by conventions. This provision, in our judgment, was included at the dictation of the liquor interests with the belief that conventions could be more easily manipulated by party machinery and corrupt political rings, and in the hope that conventions, made up largely of hand-picked delegates, might be more favorable to repeal and more easily controlled for repeal than would have been the regularly constituted legislatures whose members are responsible to their constituents in all their public acts, and most of whom expect to appear before their constituencies as candidates seeking re-election."

The forecast made in the foregoing sentences proved to be correct. The legislation setting up the conventions to be called in the several states to pass upon the question of repeal was left to the several state

legislatures. In most cases the legislation, framed under the influence and direction of the liquor politicians, was such as to give advantage to the advocates of repeal. In many cases it was provided that the delegates to the conventions should be elected from the state at large, thus giving the balance of power to the big wet centers and making impossible fair and adequate representation of the dry sections.

As the matter was handled it resolved itself into a sort of popular "referendum," such as the Constitution of the United States never intended should be used concerning questions of its amendment. Conventions were rushed through with unseemly haste under the most powerful and most unwarranted political pressure from high officials of the Federal Government, which unfortunately and inconsistently had linked repeal of the Amendment and the return of licensed liquor with its "recovery program."

Even with its unusual method and unwonted political pressure a comparatively light vote was cast in all the elections and only a small fraction of the total voting population voted for repeal. In the 39 states which have acted on repeal there was, in the Presidential election of 1932, a total vote of 36,138,130. In these thirty-nine states the vote on the question of repeal was 20,101,860, of which 14,811,529 were cast for repeal and 5,286,826 against repeal. These figures show that only 55.6 of the vote cast in the Presidential election was cast in the repeal election. They show also that of the total voting population 40,033,744 voters staid away from the polls and that the repeal of the Eighteenth Amendment was effected by a vote of 24.5 of the total voting population.

It may be seriously questioned whether or not the Eighteenth Amendment has been legally and constitutionally repealed if the matter could be properly and thoroughly tested in the courts. No serious effort to contest the results has been made. Even if it were made the Supreme Court might hold that since the matter has gone to the people and the people have acted upon it, however irregularly in many cases, the Amendment is repealed. At any rate the result is generally accepted by our people and we are now facing the new conditions. The only comfort we can derive from the figures given is that with all the political appeal and pressure less than one-fourth of the voting citizens could be induced to go to the polls and register for repeal; that per-

(Continued on page 16)

Do you lack PEP?
Are you all in, tired and run down?

WINTERSMITH'S TONIC
Will rid you of
MALARIA

and build you up. Used for 65 years for Chills, Fever, Malaria and
A General Tonic
50c and \$1.00 At All Druggists

Don't Read This

Unless you are interested in a medicine which has helped over 700,000 women and girls. Take it before and after childbirth, at the Change or whenever you are nervous and rundown. 98 out of 100 say, "It helps me!"

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

Sunday School Lesson

By Hight C. Moore

Lesson 12

Third Quarter—Sept. 16, 1934 ISAIAH CONTRASTS FALSE AND TRUE WORSHIP

Isaiah 1:10-20

GOLDEN TEXT—Who shall ascend into the hill of the Lord? Or who shall stand in his holy place. He that hath clean hands, and a pure heart. Psalm 24:3, 4.

The book of Isaiah has been called "The Gospel of the Old Testament." From forty-seven of its sixty-two chapters there are quotations in the New Testament. In his opening chapter the prophet contrasts false and true worship.

Denunciation of sin is aimed at false worship which involves rebellion against God. (1) A religion of formality is unacceptable to God and utterly vain. The worshipers are actually not worshipers, but even though loyal residents and sanctimonious ecclesiastics of Jerusalem, may be characterized as rulers of wicked Sodom and people of degenerate Gomorrah. The sacrifices may measure up to the letter of the law and even surpass it in multitude and magnificence. But the burnt offerings of all the animals designated as acceptable for sacrifice, including rams, bullocks, lambs and he-goats, amount to nothing without the self-surrender of him who makes the sacrifice. The oblations also though orthodox in their bloodless content and presented in prescribed manner are vain without the spirit of worship. Even the fragrant incense generally accompanying the oblation is meaningless unless it typifies the prayers rising heavenward. The set times for religious observances may receive punctilious attention: The festival of the new moon starting every month; the Sabbath every week and the extra Sabbaths on festival occasions; the annual feasts including Passover, Pentecost, and Tabernacles; and the great assemblies of the people for alleged religious purposes. If such observances are bodily and external, it is of no avail to claim to come before Jehovah, to trample through his courts, to make the designated offerings and to spread forth the hands to heaven. The divine attitude toward such pretense and hypocrisy is strongly expressed. He delights not in it. He is weary of it. He hates it as an abomination. He hides his eyes from it. He refuses to hear a hypocrite. (2) But there is a religion of reality. It has first of all its negative aspects. The worshiper must by divine grace wash and be clean in heart. Then he must put away evil from before him as a course of conduct and the goal of endeavor. And he must actually cease to do that which is evil. On the positive side, he must learn to do well, a lesson which can only be taught by the Divine Teacher and practiced with his aid. And when one learns

to do well he will seek that justice which will give every one a fair chance. He will extend the hand of help to those who are oppressed. He will see that the fatherless in their dependence are not maltreated. He will take up the cause of the widow and see that her rights are not taken away but promoted for the common welfare.

Invitation to the sinner is included in true worship which involves reasoning with God. (1) There is the invitation to come. No sinner is left alone and helpless in his sins. (2) There is the invitation to reason. True religion is the most rational course open to men. (3) There is the invitation to pardon, purity and peace. Thus only can scarlet sins be washed into a whiteness exceeding snow. Thus only can crimson iniquities become as clean as washed wool. (4) There is the invitation to willingness. The saved are to serve; but they are to do so willingly, cheerfully, even hilariously. (5) There is the invitation to obedience. God's will must be our will and the business of our lives is to obey him. (6) There is the invitation to prosperity. Those who live right still are privileged to eat the good of the land as Israel might have done by obedience without foreign invasion which made their land a desolation. (7) There is the invitation to escape disaster. Those who refuse to live right and rebel against God can hope for nothing better than to be devoured with the sword. Happy living requires right living.

Worship God Sincerely

(1) Attention to Worship. "Hear the word of Jehovah . . . give ear unto the law of your God."

(2) Sacrifice in Worship. "Burnt offerings . . . oblations . . . incense." The pious heart longs to lay its best before God.

(3) Penitence in Worship. "Wash you—put away the evil . . . cease to do evil."

(4) Knowledge through Worship. "Learn to do well." What finer lesson can the Great Teacher set down on the page of life before us."

(5) Philanthropy from Worship. "Seek justice . . . relieve the oppressed . . . the fatherless . . . the widow." The best workers are the best worshipers.

(6) Blessing of Worship. "Shall be as white as snow . . . shall eat the good of the land." Call upon God for cleansing of heart and life, and the blackness of midnight is changed into the brightness of noonday.

Home Daily Bible Readings

Monday—Isaiah Contrasts False and True Worship. Isaiah 1:1-20.

Tuesday—Preparation for Worship. Exodus 19:7-13.

Wednesday—Reverence in Worship. Ecclesiastes 5:1-7.

Thursday—Thanksgiving in Worship. Psalm 100:1-4.

Friday—Blessedness of Worship. Psalm 84:1-12.

Saturday—Worship in Heaven. Revelation 5:8-14.

Sunday—Spiritual Worship. John 4:20-24.

Devotional Reading—John 4:20-24.

UNION CHURCH REVIVAL

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Friday night, August 31, brought to a close the meeting in the Baptist church of Union Church which began Sunday night, August 26. The preaching was done by Dr. E. K. Cox of Gloster, and Bro. Claude Morgan of Silver Creek led the singing.

Despite an unusual number of hindrances, we had in many respects a very fine meeting. Our church was lifted to a higher level, and it is my conviction that our people are going to render to the kingdom a finer service than has been true for a long time. A real revival came to us and the good done would have been far greater had we not been forced to close the meeting so soon.

On the human side much credit is due to Dr. Cox for the revival. He not only writes and talks revivals, but he knows their conditions from experience, and works earnestly to meet them in a meeting. Under his guidance, these conditions were met in part at least, and God's blessing came. Christians confessed their sins and rededicated themselves to God, and sinners were saved.

A number joined the church on confession of faith and some by letter. Several confessed Christ who did not join this church.

God be praised for this work of His grace.

L. E. McGowen,
Pastor.

—BR—

SUNDAY SCHOOL ATTENDANCE SEPT. 9, 1934

Jackson, First Church	723
Jackson, Calvary Church	992
Jackson, Grif. Mem. Church	523
Jackson, Davis Mem. Church	412
Jackson, Parkway Church	198
Jackson, Northside Church	85
Meridian, First Church	672
Columbus, First Church	584
Crystal Springs Baptist Church	291
Laurel, First Church	476
Laurel, W. Laurel Church	403
Laurel, 2nd Ave. Church	273
Laurel, Wausau Church	49

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B. T. U. ATTENDANCE SEPT. 9	
Jackson, First Church	93
Jackson, Grif. Mem. Church	154
Jackson, Davis Mem. Church	230
Jackson, Parkway Church	91
Jackson, Northside Church	38
Columbus, First Church	172
Crystal Springs Baptist Church	109
Skene Baptist Church	87
Skene Baptist Church, Sept. 2	54

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(Continued from page 15)

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haps after all repeal does not express the judgment and conviction of anything like the majority of the American people and that even under the repeal the masses of our people will be ready to carry forward the warfare for total abstinence, sobriety and prohibition.

It is not subject to contradiction to say that there has not been any full untrammelled expression of the conviction of the American electorate on the subject of repeal. The withholding of political patronage till after the States voted, the feverish activities of the chief spokesman of the administration, the en-

actment of legislation providing for the reduction of certain taxes when and if liquor should be licensed—these are some of the things that have savored of coercion. "The Constitution has been kidnapped"; there has been no expression of the free and well considered judgment and conviction of the American people. A noisy, persistent, heavily financed minority, by the most questionable methods, has prevailed for the present.

Evil Results Already Apparent

The evil results of repeal and the re-establishment of the liquor traffic in our social and industrial order are already apparent and manifest themselves in many forms in spite of the fact that many states are "dry" so far as the manufacture and sale of hard liquor are concerned. Drunkenness is everywhere increasing as shown by the court records. In truth the increase in drunkenness is already appalling. This is true even where only beer is sold, although the Congress and the several state legislatures have legalized the sale of beer under the specious plea that it is a non-intoxicating beverage. There has never been in the history of our nation such an ignoble surrender to an evil group or such a betrayal of the rights of the people as when our lawmakers, both National and State, surrendered to the German brewers and re-established the sale of beer. We do not undertake to give the exact statistics. The figures are appearing in many newspaper articles throughout the country. We quote briefly from an article recently published. It is from a reliable source and says: "New high records of arrests for drunkenness have been set up in nearly every city, village and hamlet in the nation. * * * * *

"The courageous press is horrified at the sickening debauchery of youth, and even childhood since repeal. 'Young Girls and Boys in Liquor Joints' heads an editorial in the St. Paul Daily News which tells of young bar maids freely selling liquor to boys and girls, some of whom appear not more than fourteen years of age. The editorial details the sodden drunkenness of these children and youths and tells of the vile stories told aloud to young ears, and of disgusting obscenity."

This is just one picture of what is happening and has its counterpart throughout the length and breadth of the land. In 1918 America whipped Germany; in 1933 German brewers whipped America.

(To be continued)

—BR—

The paper grows better and better; wish it much success. Our Sunday school at Springfield, B. A. U., and B. Y. P. U. are growing; good leaders, good preachers, good singing, good crowds every Sunday. Hope to see every member a subscriber for the Baptist Record.—Mrs. Mattie Morehead.

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